Destruction of Freemasonry
Through
Revelation of their Secrets

by

General Erich Ludendorff

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With 11 Pictures

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I. *INTRODUCTION*

"Freemasonry has no secrets, but it is a secret." Thus it is written in Lenning's "Handbuch der Freimaurerei."

"We have reason, not without horror and sadness, to think back of the sorrowful night when our sanctuary"—Solomon's Temple—"was destroyed, the blood of our own spilled" (!) "and our Bond-Brethren"—therefore the Jews—"were being scattered into all four winds" . . . "Whatever else may thereby also be concealed I can not now reveal to you as yet, but the time will also come for you, as this will further develop, and you yourselves will look upon this darkness with different eyes." . . .

"You see here the Temple destroyed, the pillars broken, the steps torn apart; this is to convey to you all the sad destinies which our Order"—which considers itself a part of the Jewish people—"has experienced. It has become a prey for strangers, our Bond-Brethren"—the Jews—"are scattered. Can you now fathom the loss we have suffered? . . . Our secrets however have so far been safeguarded, no-one has yet dared to overstep this line" . . .

Thus speaks a Grand Master during admittance of a Searcher in this grade.

By quoting from this Master-address I have shown that there really is no secret involved in Freemasonry, the masking is too obvious.

"The mystery" of Freemasonry is everywhere the Jew himself. The German, but also the member of any other race, must only come to see it.

In order to enable him to see it and thus relieve him of any excuse of not knowing it, I shall give him in the following chapters a considerable insight into the dependency of the German Freemasonry on Judaism, restricting myself however to the most compact brevity, necessarily thereby omitting many other equally important facts. Other nations are likewise affected. The Jewish people themselves of course know only too well what is concealed in Freemasonry. Rabbi Dr. Isaak M. Wise thus explains in 1855, translated into German:

> "Freemasonry is a Jewish Establishment, whose history, grades, official appointments, passwords and explanations are Jewish from beginning to end."

Br. Rudolph Klien, Leipzig (Apollo), writes in the November issue (1927) of the Grosse Landesloge of Saxony, printed only for Freemason Brethren, while referring to the first edition of this pamphlet:

> ". . . this Jewish ritual is customary and valid in all freemasonic Lodges of the world . . .",

and Br. Hermann Gloede of the Grosse Landesloge of Freemasons of Germany states in his "Instructions" for the Johannis-Apprentices in 1901:

> "As our customary observances are also linked directly with the Jewish Priesthood, so also can our habit to cover our head be considered a signification that we are obliged to build a holy priestly community."

Br. Gloede develops this thought still further. He states that a "Zion-community of holy Priests" should be formed by Freemasons, and he talks of the "Chosen Race of devine origin, of a people that have" (Volk des Eigentums), and says on page 88 of the above mentioned "Instructions":

> "I am Jehovah, your God: therefore shall you sanctify yourselves and be holy (3. Mos. XI; 44). But that which the recipient promises has actually no other content, even though we are wont to express this in different terms. However, in order to understand our customary habits, we must also refer to another word Jehovah's to Moses, a mission and a command to be conveyed to the members of the folk-community: And you shall be unto me a kingdom of Priests and a holy people (2. Mos. XIX: 44)."

Gloede further writes in his 2. Volume of "Instructions for the Johannis-Apprentice":

> "For the construction of such Theocracy, the Order will be our guide."

Many "highest illuminated" Brethren have come to recognize this altogether exclusive Jewish leadership of Freemasonry. The Highgraded Br. Didler of the Grosse Landesloge of Freemasons in Germany, who feared death for giving such information, has particularly in the mid-sixties of the last century addressed himself to the Monarchs of Germany, has in stirring pamphlets emphatically called attention to this freemasonic danger in fearful words, giving thereby also many examples of Jewish activities within Freemasonry itself.

According to Br. Didler, Br. Freiherr von Knigge wrote in 1816:

"The Jews have recognized that the K.K. (Koenigliche Kunst=kingly

> art) is but a means to lay the foundation for their secret esoteric empire.
>
> How precarious must this Jewish intervention in masonic federations appear when considering the active participation of these people in crimes committed during the French Revolution, how deeply rooted their belief in a future Jewish World-Government, and how considerable the influence which Jewish gold so deploringly exerts on so many civil servants of the State? Judaism is forming a caste which stands in opposition to the entire human generation, and the God of Israel has only one chosen people under whose footstool all other nations must be subjected."

Br. Koethner explains in his 3rd pamphlet of his Elements of German Culture *"Wesen und Unwesen der Freimaurerei"* (Essence and Monstrosity of Freemasonry), which by order of the Grosse Landesloge of Freemasonry has been destroyed:

> "Into 'threefold night', as the guiding word of this section explains, does the I.M.O.[1] enshroud its work for all those who do not know what sort of nights these veilings are.
>
> We shall bring light into this 'threefold night.'
>
> The first veil is drawn between the profane world and the Freemason world; the second one, within the Freemason world between the Brethren and the Superiors of the Grand Lodges; the third and densest one, between the Superiors of all freemasonic Grand Lodges and the international Zentrale (directorate) of the I.M.O.
>
> From the profane world are separated the locked Temples of the Freemasons, the secrets of the initiation are severed from the good and lofty opinions which are being spread among the people regarding the alleged worthiness of Freemasonry.
>
> But what actually goes on behind these 'holy walls' is not even shielded sufficiently by the oath of the Brethren. Should they really recognize the goal, which the Order must necessarily conceal, they would—if only to make themselves interesting—'under the seal of secrecy' divulge it to their trusted friends outside; and soon would Fama busily carry this piece of news into all the winds.
>
> The Brethren, therefore, must themselves be enwrapped into this second night.
>
> This is done through hypnosis, which we have explained. The Brethren are constantly being kept anew in a state of intoxication, which already begins as soon as they have put the foot over the threshold of the Lodge-building, and becomes complete during the Templework. Only

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[1] I.M.O.—According to Brother Koethner, I.M.O. is an abbreviation for the International Mammonist Order, into which, according to his opinion, Freemasonry today has "degenerated." But this "degeneration" is actually the very essence of Freemasonry, and there is only one Freemasonry. Thus did also the Regional Grand-Master, Count zu Dohna, confer when he said to Dr. Koethner: "There is only one Freemasonry."

> then, when the mind and will are asleep, will they be told in beautiful and idealistic forms what they should know. They are thus hypnotically taught only those opinions and activities which serve the secret goals of the I.M.O.—Posthypnotically they then carry out conscientiously all these (instructions) in their profane life. Even the Lodge-Master himself can seldom penetrate this second veiling, and, like the Brethren of his Lodge, dreams only of an idealistic work. He usually has not the slightest suspicion about the precariousness of that which he obediently and quite automatically is teaching.
>
> If therefore not even a single one of so many thousand Freemasons has any knowledge of this, how then could the general public be informed?
>
> The third, blackest night, however, keeps also the Superior of the freemasonic Grand Lodge enwrapped in his own hypnotic dependency upon the I.M.O. in the configuration of a purely Judaistic Order, which he perhaps even openly attacks, better: imagines to attack."

Such dependency of Freemasonry upon Judaism does not only hinder the deliverance of the German people from its enemies, but also deepens the enslavement, causing innumerable Germans to be collaborators in the establishment of the Jewish World-Government. It makes Germans unworthy and forces them into Jewish thinking. Freemasonry intended first of all to subserviate all those to Judaism who were generally suited to be the leaders of their people, the "educated" and economically as well as spiritually independent men. Formerly, they abstained temporarily outwardly from admitting the German workman, the German peasant and the German woman, perhaps these were also not considered financially fit. The Jewry was hoping to subdue them with the help of Marxism and incidentally thereby, for instance through "Clubs" or "Vereine", influencing their "family"-life. As, however, the German workers became more powerful and the German women began to unite themselves, the hope arose within Jewry to pledge also the German worker as a Brother and take possession of the women, as is done in the Freemason Odd-Fellow Order in the United States of America. The working-sphere of Freemasonry thus became extended to include all classes and professions, the "educated" and the "uneducated", the economically free and unfree person, the man and the woman, thus extending freemasonic goals to practically include all the inhabitants of Goyim States.

The degradation of German men and women collaborating in racial, political and capitalistic goals, favoring the Jewish people alone, became possible only after the German people have become uprooted from their own past for more than a thousand years, because Christianity and its Oriental State- and Law-conceptions made them forget their own blood, their own lofty, ancient culture, and thus were no longer allowed to be reminded thereof, yes, even found it embarrassing when this happened. Thus could Freemasonry dare to take away their German dignity and transform them within the mass of Freemasonry, the Odd-Fellow-Order included, into conscious, "artificial" Jews and co-workers for the "glorious future of the Jewish people," of whom the Prussian Minister of Culture and the Freemason Dr. Becker spoke so enthusiastically at the "German" Pro-Palestine Committee on December 15, 1926. Herein lies the one and only one purpose of Freemasonry. Freemasons really need no longer rack their brains about it, or pretend to do so.

It is not our intention to here enter into the ancient history of Freemasonry; this would lead the attention to side issues, although they could be quite important in other connections. The Jews brought it from Egypt to the European nations. In Luther's times, it can be recognized as the Order of the Rosicrucians, and it appears in the 17th century quite prominently in England. As here the Jesuit had gained a strong footing in it and the Jew as well as the Englishman used it for far-reaching political assignments, this Order became "reformed" in 1717. Thus it appeared thereafter on the European mainland and also in Germany about 1740. Jews cleverly carried it further and made it palatable especially to Princes and the leading Aristocracy. In another book I have described amply its destructive political activities (English translation "War Agitation and the Massacre of Nations", Faber and Faber Lt.), based on accurate authentic research studies. These show how Judaism, through Freemasonry, is working to attain its goal: World Government. Freemasonic Brethren are "working" to attain its goal everywhere according to the same ritiual. Everywhere are they being influenced and guided by the power of suggestion for the same goal.

Freemasonry actually forms only one single Lodge in the whole world, as will be shown. Unrecognized "Winkellogen" (Corner Lodges) are, of course, not included. Its outer, seemingly multiformed configuration serves more or less only to conceal its connection with Judaism and its schemes; such multiple configuration is especially useful in attracting as many Germans as possible, yes, even those who are hostile to Jews, in order to transform many of them or at least checkmate them, thus rendering them innocuous.

Initiated German Freemasons are bonded to Judaism and are forever lost to Germany. Many German Freemasons from the masses of the uninitiated ones fathom their lot and feel that the outer advantages which they had hoped to attain in one field or another when joining Freemasonry —not least in the social or economic sphere—had been bought too dearly, and they resist successfully this degradation to become artificial Jews. Other Freemasons again—of the lower grades—are utterly unaware of the implications, although puzzled about the procedures during admittance, they are searching for clarification and understanding. This however is being denied them. To search for better insight regarding the ways and goals of higher grades and the essence of Freemasonry is strictly forbidden. Only after executing newer, terribly binding oaths, do they experience it, when it is much too late for them to retreat. Similar experience may also happen even to Freemasons of the higher grades, should they not yet be altogether blunted and still dare to give themselves an account regarding the real essence of Freemasonry. All these uninitiated Freemasons feel themselves caught in cumbersome bondage, which they feel can not be shaken off, and they are often in a state of dissention with themselves, even though they are about to lose their courage for clear thinking.

The Freemason Brethren are thoroughly deceived and left in the dark about the real goals of Freemasonry. Br. Didler stresses:

> "That there is a *double admittance* in the Freemason League: the *secret admittance* for cases when it becomes important that only very few should know about the participation of another member within the League, or where a quick admittance becomes necessary at a certain time or place where no other Brethren are present; and then one where a member is solemnly accepted in the presence of all League members and where all Lodges of the land are getting acquainted with all members by reciprocally exchanging Lodge Registers. Because of such *secret* admittance, all these leading agitators and rebels are members of the Freemason League and unknown to the general freemasonic public as Brethren, for thus they do not embarrass the League unfavorably, but are entirely free to conspire in the revolutionary sphere."

With my publications I want to help Freemasons who are no longer capable to break these immoral oath obligations and who find themselves in the gruesome position of harming themselves and their fatherland through their silence. Some of them I actually could help, returning them thus to their people as free men. I have opened the eyes of others, even though they have not the courage to tell this to their Freemasonic Brethren. But I have especially prevented the after-growth of Freemasonry in the rising generation, as I shall show later.

Those Germans, however, who despite their blood can no longer escape from their freemasonic entanglements, especially the initiated Freemasons, have through the enlightenment of my publications become so thoroughly exposed that this source of folk-contamination has come to an end, as not only Germans, but far beyond them also other nations have now at least come to perceive these destroyers of nations. As never before since our alienation, this battle for freedom can now be fought by all Germans and victoriously ended in the clear perception of their enemies: Jews, Freemasons, Jesuits and the Roman Pope. Only when all the rubbish has been removed which all of them have heaped upon the German man, only when he is liberated from all the poison with which he has been contaminated throughout many centuries, can our blood and our soul stir again unhindered, can all our strength develop towards a new configuration of the previously possessed world-view of our ancestors for the creation of a free German people, who in true unanimity can further the well-being of the entire nation, not only a single foreign ethnic minority, but the well-being of all ethnic peoples, thus countering the outer enemies.

The publication of freemasonic "secrets" became possible for me because a considerable number of so-called "treacherous writings" are available in book stores and libraries, revealing much. They are partly written with the same intention as this script here, and are shocking to read. But a most valuable manuscript—apparently from a secret organization within Freemasonry—has been put at my disposal. Here I wish to call attention to the "Instructions" of Brethren Hieber and Gloede, which are so to speak, "official" utterances. On these are based the most important contents of this script. Contrary to this, the attempt of the Freemason Brethren to belittle these sources by calling them "dull", "Jesuitish", or "defamatory writings" has all the earmarks of typical "freemasonic" doings of a sunken morality and a lost feeling for gladly accepting responsibility.

Certainly, what I say in this writing seems mostly "unbelieveable", is repugnant to German thinking and therefore especially incomprehensible to the German mind, but here no disbelief, no doubt, no derision will help, we are confronted with deplorable but verifiable facts. Nothing changes the coherency when from freemasonic quarters it is stressed that one or another particular detail has just been eliminated or "changed." The Ritual prevails as unassailable in its entirety. "The landmarks may not be displaced" is the professional term.

Should we now ask ourselves why, despite all former disclosures, the Freemason traditions always have lapsed again into secrecy, then we, as "Profaners," that is non-masons,[2] can explain this as follows:

1. The Ritual is still today so burlesque in its forms and partly so undignified that no German man could endure before his German wife, before his German children and fellow Germans, but certainly least of all before a German woman, before her relatives or friends, and would hardly be protected against mockery and pity, should this Ritual be known. This shyness to be pittied, this derision and worse is the first effective "Solomon-Seal of Secrecy" on the tongue of the Freemason.

2. But the Ritual has yet another frightful intention and effect. It is especially intended to intimidate, frighten and stupefy the senses of the Freemason, in every grade anew, and through hypnosis and suggestions conceal criminal deeds in the garb of "Humanitarian Goals." Only after many required oaths, after he has become sufficiently dulled and influenced by suggestions does the Freemason fathom the duties he has taken over, which by no means indicates that every Freemason recognizes clearly the goals and means to attain them as does the initiated one. The Ritual is a continuous intimidation of unbelieveable mannerisms towards uncertainty. Vows and solemn assurances—this will be discussed yet more in detail later—have only outwardly taken the place of self-spoken, threatening oaths, because otherwise even the modernized, completely freemasonized State would surely not be in a position to sanction such Fame with only a pious raising of the eye. Vows as well as oaths, subjugate the Freemason to horrible punishment, even the threat of murder when breaking the vows of secrecy and obedience. Freemasons, again by vows, are obliged to execute such murder. Thus are added to intimidations, yes, even to the criminal play with the fear of death and fear of other gruesome punishments, especially in higher grades, and in constantly increasing measure also the infringements against the sovereignty of the State. This fear of death and involvement of guilt in various realms of life are the second efficacious "Solomon's-Seal of Secrecy" on the tongue of the Freemason.

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[2] Profanus means "unholy," "unconsecrated," not initiated" (into a divine service), "wicked" (ruchlos), forboding evil. I leave it to the non-masonic reader to choose one of these definitions for himself.

Not even a so-called Austritt (withdrawal) from the Lodge will liberate the fettered Freemason from these oaths and thus from Solomon's Seal. There actually is no withdrawal whatsoever, the Mason's initiation is like that of a priest, "unseverable", "indelebilis." The Freemason may at best "cover" the Lodge. In Freemason language this means to protect Freemasonry. Secrecy paralizes the tongue forever. Obedience from such departed member, however, is no longer demanded. He continues to live as an "isolated Brother."

In the publication *Green Letters* (Gruene Briefe), a Freemason Brother writes in "Freemasonry a Mirror of German Life" (Die Freimaurerei ein Spiegel Deutschen Lebens) soon after the appearance of my book in the Fall 1927:

> "Ludendorff's writings have already been vehemently countered by his opponents. The national party-leader, Count Reventlow, has therefore spoken of a wasp's nest, into which Ludendorff has stepped. But apart from some errors and misapprehensions, which the informed Freemason can always disprove quite easily, hardly anyone has brought forth anything against the documentary material of facts, but always only against the consequences which Ludendorff draws from them."

But also the attempt to question my conclusions is useless. Br. Bishoff of the German Freemason Club (Verein Deutscher Freimaurer) stated September 28, 1927, according to "Reports from the German Freemason Club":

> "The most serious thing in the Ludendorffian script is the fact that in it is revealed all that which we associate with the secret Ritual."

Brother School Councilor Bielig, Lodge Master of the Stool in the Johannis Lodge of the Grossen Landesloge of Freemasons in Germany "Zu den Drei Quellen" in the Orient Erfurt, has on October 24, 1930 answered the Speaker Attorney Robert Schneider from Karlsruhe before hundreds of witnesses, as he was holding up high this script in a public gathering at the Liederhalle in Frankfurt a.M. and asking him:

> "Do you admit that this Ludendorff script reveals *all* the secrets completely?"

And amidst great agitation in the hall he answered "Yes."

A few days later, Br. Kirchner of the Lodge "Zu den drei Hammern" of the Grosse National Mutterloge "Zu den drei Weltkugeln" in the Orient Naumburg, declared:

> "Ludendorff brought all the secrets of Freemasonry into the world. So it is and not otherwise. No freemasonic lies will hide this from the world."

In a lawsuit, too, forced upon the Attorney Robert Schneider by Freemasonry, the regional Grand Master of the Grosse Landesloge of Germany has admitted on March 15, 1932:

> "The signs, grips (of hands) and words given on pages 65 and 66 containing 130,000 to 140,000 copies are correctly quoted. It can not be said that the Ritual of the Grosse Landesloge of Germany is of Germanic origin. I also do admit that some symbols were taken from the Rituals of the Cabala and many are taken from the Old Testament.
>
> "As far as I can see from Ludendorff's book (Destruction of Freemasonry), and from that shown me in the today's hearings (Initiation into the Lodge, dark room, reply to three questions, worn out shoe, handkerchief around the knee, blind-folding the eyes, taking off the metal, symbolical trips, wisdom, strength, beauty, circle on the naked breast, the Master's seat in the East, symbolical blood-mixing, three strokes by the Master upon the circle resting on the breast, speedy removal of the apron during the Master's elevation, distress signal—since removed by the Grosse Landesloge—notification of the new Master-word, Mac Benac, application of the Acacia as a symbol, utilization of the cubus)—I must admit that Ludendorff has correctly rendered the contents of our Ritual."

It is, of course, understandable that Br. Müllendorff rejects the interpretation I have given to the Ritual, but he then testifies:

> "It is correct that Gloede explains the apron to stem from the Old Testament. It is also correct that Gloede was printed with the approval of the Grand Master of that time."

The oath, too, he designates to be correctly interpreted.

It is known that the Grandmaster of the so-called German Grand Lodges directed on September 15, 1927 a sharp declaration against the "Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse" with the usual freemasonic attacks. Br. Müllendorff states:

> "When I signed this declaration at that time, I did not yet read General Ludendorff's writings. At that time I relied on the explanations of other Freemasons regarding these accusation against the German Freemasons. Today, however, I was given so much material that I can no longer uphold these my declarations in the wording given then and regret having given them."

Likewise Br. Habicht, Grand Master of the "Grand National Mother Lodge to the Three World Globes" stated under oath, after first wanting to testify differently:[3]

> "I must admit that Ludendorff's publications refer not only to the Ritual of the Grosse Landesloge, but they also cover the Ritual of my own Grand Lodge.
>
> "I must further admit that there are Jewish elements contained in the Ritual of our own Grand Lodge. Whether symbols were also drawn from the Cabala, I do not know, I have not yet concerned myself with the Cabala. Although" (this should be changed to 'despite') "the elucidating declaration made by my Grand Lodge against Ludendorff on page 11—he claims that there exist connections between the Ritual and the Cabala—characterize his assertions to be hallucinatory and distortive conceptions. It is true that also in our Ritual can be found the following:
>
> "Wisdom, strength and beauty, musivish floor, worn-out shoe, rectangular walking within the Lodge, Temple Solomonis, circle on the naked breast, acacia as a symbol, Hiram's narration, Apprentice word, spelled J-a-k-i-n, password Tubalkain—Master-word Mac Benac—Journeyman-word Shibboleth, in the fourth grade—Jehovah as a holy word, awakening of one to be promoted, on whom is shown how Hiram is to be awakened, bent knee of the one to be awakened, cubus with lion and until a year ago the Ark of the Covenant."

Although the Grandmasters later attempted to belittle their statements, this does not help them. They have under oath admitted substantially.

Facts cannot be denied. I have broken Solomon's Seal of Secrecy and have shattered the oath-fetters of Freemasonry. There are no longer any ritual secrets. Freemason Brethren have been liberated from their oath-bound vows.

I have attained even more, thanks to the help of freedom-loving Germans, among them also Freemasons who I have liberated from such freemasonic bondage, as was my most ardent desire, as previously indicated. Despite the many freemasonic refutations with their untrue contentions and other despicable, slanderous statements, a gradual but considerable withering of Freemasonry has taken place.

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[3] Regarding the procedure during the interrogation, the lawyers Robert Schneider and Dr. Heltge, who were present at this hearing, made the following statement:

The investigation of the high-graded Freemasons Dr. Habicht, Dr. Müllendorff and Dirks took place on March 14 and 15 and on 17 and 18, 1922, at the Criminal Court in Berlin. Questioning the witnesses Habicht and Müllendorff was exceedingly difficult, because both witnesses were very reluctant to testify. It was obvious that both were quite embarassed to testify under oath regarding matters which according to their Oaths of Secrecy they were obliged to keep secret. The resulting conflict within their conscience was undoubtedly the reason for the lack of clarity in their answers to questions given these witnesses, and that only after repeated and often emphatic questioning could an answer be had which did justice to the question.

They often resorted to ignorance, and both witnesses, especially Dr. Habicht, were often reprimanded for their unclear and often wrong statements. Especially during the hearing about the Ritual did the witnesses show their reluctance to testify against revealing matters concerning the Ritual, against their protocollization, particularly against the protocollization of the secret passwords could they not conceal their reluctance.

We can already read in the League-leaflet Verse 12/1930 of the Grand National Mother-Lodge "Zu den Drei Weltkugeln":

"The Future of our Lodges"
by
Br. Bruno Heinz (Friedrich zum Goldenen Zepter), Breslau.

(Voices of elderly, distinguished Brr.: In 20 Years, Freemasonry will have disappeared entirely.)

> "There is no doubt that symptoms of retrogression of affairs are noticeable. The Lodges in general and unanimously testify to a decrease of membership growth. The meager influx in individual Lodges, especially of so-called intellectuals, is quite noticeable. When considering the many academicians who stay away from the Lodge, adding thereto also the public school-teachers, then, wherefrom can we take intellectual leaders?"

Br. Heinz then complains about the insufficient attendance in Lodges and continues:

> "It would mean, at least in my opinion, to actually stick your head into the sand, should we consider the detrimental effect of the 'Ludendorff Hetze,' to summarize with this word the unjustified attacks of recent times against Freemasonry, to be unimportant. This detrimental effect does actually exist and does not only reduce membership enrollment, but also causes, even today, doubt, vacillation and confusion among the not yet sufficiently secure Brethren, occasionally even driving them to withdrawal."

Freemasonic publications continue to confirm this freemasonry shrinkage. Our "Ludendorff's Volkswarte" has frequently quoted from freemasonic magazines regarding this. The Lodges are outmoded, and Freemasons stood uncovered before the German person and are vigorously rejected by large groups of people.

The effect of my battle was, therefore, as I intended it to be, and so strong that the Freemasons of Germany could not ignore it, although they very much wanted to do so.

In April, 1933, Br. Eberhard Benkmann explains in a speech:

> *"From Ludendorff via Koethner to the German Freemasonry"*
>
> "What has Ludendorff attained with his writings? Much, my Brethren, very much. Here I can not but affirm that this existing fact is being ignored by many, even leaders refuse vigorously to see it."

Actually "verschlossen" themselves, however, they have not, as we shall see immediately. But the effect of my battle is here once more verified, and therewith also the fact that it was correctly fought through the enlightenment of the people. Freemasonry found itself driven against the wall and was searching for new disguises. Such masking was already arranged in numerous pamphlets by Br. Koethner, who I mentioned already at the beginning in my writing, and under the influence of the national socialistic dictatorship, Freemasonry now slipped quickly

from Solomon's Temple into the German Dome,

that is, into the new attire woven by Br. Koethner according to directions from higher quarters.

In Section V, I will write something about the "Equalization-shift" of Freemasonry, by no means however with a German Freedom movement, but with the "Order" according to Koethner's recipe. Here it be only stated that in this Aryan disguise, the Masterbuilder of all the worlds is being replaced by the deus optimus maximus, that is, the best and greatest God, and the Jewish symbolism is being defined as Aryanism. Thus did Br. Bankmann explain:

> "In this (script) it is scientifically described that the Jews became acquainted with the traditions of the Aryan Sumerians during the Babylonian captivity. They, the Jews, pretended that their (the Babylonians') racial history, script, word and meanings were their own. From this it becomes clear that the entire Mosaic legislation, the flame-script—the Hebraic—are based on Aryan foundation and therefore on our own racial inheritance."

Thus, the connection with Judaism and Jehovah has again become restored. The German person, however, can again go to sleep untroubled, he does not even fathom what it is all about. The essence of Freemasonry remains the same even after this equalization-shift. Thus it will always remain, and the old symbols, the old Rituals will reappear in Germany when the time has arrived for them, that is, when the Freemasons of the world who retain these old Rituals will have successfully enforced them. For the evaluation regarding the disastrous efficacy of Freemasonry and their conditioning of individual Germans into servants for Jehovah it becomes immaterial which Ritual or which symbolism is being used occasionally, their effect is always the same stupefying and resistence-weakening of the German man, who through obedience-oaths and secrecy-pledges becomes a willing tool for the subjugation of his own people under the yoke of Jews, whereby, before or after, blackmail snares or starvation threats are being used.

It now becomes the duty of every free German to oust Freemasonry from the "German Dome", thus bringing to the attention of the German people how it was brought out of Solomon's Temple, and putting it into the bright light of the day. This deed, with its revelations as to the real essence of Freemasonry, will retain its significance for centuries to come. This is indispensable for anyone who wants to liberate the German people from this freemasonic pest, who wants to understand the politics of these powerful enemies of nations; for they are, if not in the hands of Rome, then in the hands of judaistically enslaved Freemasons.

II. *REGARDING FREEMASONRY IN GERMANY*[4]

1. *Jewish Lodges*

The independent Order B'nai B'rith, this means Sons of the Covenant —compare this with the Master-address given on page 8 of the Introduction—is the leading Jewish Order of the whole world, thus also in Germany. It was founded in the United States in 1843, is scattered over the entire world and practices its influence in all Jewish organizations. Among its members are the well-known leading "300", forming simultaneously the Jewish "General Staff"; it is a ruthless representative of the Jewish racial folk-community and the Jewish-capitalistic thought for world-rulership, supervising the political activities of the States and all influential parties. Leading Jews of the whole world are its members, also those who during the (first) world war were conspicuously active everywhere, not least in Berlin, but especially during the (Communist) Revolution in Russia, Germany and Austro-Hungary. It also planfully engages the Jewish woman through special Sister Chapters, without admitting her however. The administration of the Order is in New York; Germany is its 8th Province, Berlin the Seat of the Grand Masters. The German Grand-Lodge-Day has acknowledged the Order in 1906 as a "righteous and perfect" Lodge. C. van Dalen's "Calendar for Freemasons" of 1931 lists also the B'nai B'rith Order under "Freemason-like and related organizations."

Jewish Secret Lodges. These exist alongside the B'nai B'rith Order.

Freiherr (Baron) von Knigge writes in 1816:

> "The Freemason Jew still draws considerably greater profit from a peculiar device of a certain system. *Three members* of such establishment are allowed to create a Mason, and have the right to convey masonic secrets *outside the Lodge* whenever they like, and disregard the Ritus. The Jews belonging to this system are therefore in a position to spread the formal Masonry to their heart's content among their co-religionists for money and *other purposes,* and thus shove into our Order as many of such rabble as they see fit."

Such Lodges exist even today. They carry no name, but are designated by numbers, their members are limited.

The Freemason-Pope A. Pike, who presided over the highest freemasonic authority, the highest council of Charleston, has explicitly confirmed them on September 12, 1874 after agreement with the B'nai B'rith Order.

During the revolutionization of Germany (after the first World-War, 1914-1918) and the Revolution itself, the Lodges 11 and 7 played a special role. The existence of these Lodges is also being concealed from Freemasons.

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[4] In other countries of the world, Freemasonry is not so multifariously shaped as in Germany. In every country there is usually only one Grand Lodge alongside the Jewish Lodges in which all the other Lodges of the respective countries are rigidly united. In the United States, every State has its Grand Lodge. The Judaization of that country has already advanced much further than in Germany.

The Independent Order of the "Odd-Fellows", this means also peculiar fellow, has likewise its sovereign guidance in America and dates its foundation back to the eighteenth century. It is distributed world-wide and of course also in Germany. Despite its numerical strength it works in the quiet. The grand Lodge of the German Empire was founded in Frankfurt on the Main in 1872, with Seat in Berlin, and was later acknowledged by the German Grand Lodges as a "righteous and perfect" Lodge, not in a "technical" sense, but for the praxis. This Jewish Order admits also German-blooded members, among them workers and women, yes, even 18-year old girls, into the "Rebecca-grade." It has another constitution and classification, as well as symbolism, etc. than the other Grand Lodge. We shall go into this when opportune. [5]

2. *The "Humanitarian" Grand Lodges*

These are gathered mostly into the "German Grosslogen-Bund, consisting of

Grossloge of Hamburg
Grossloge of Saxony, in Dresden
Grossloge Zur Sonne, in Bayreuth
Grosse Freimaurerloge Zur Eintracht, in Darmstadt
Grosse Mutterloge des Eklektischen Bundes zu Frankfurt
Grosse Deutsche Bruderkette, Sitz Leipzig[6]

Any racial concept is omitted in these Lodges. They admit Germans and Jews and, of course, also Jewish members of the previously mentioned Jewish Lodges.[7] The concept "Humanitas" as a characteristic essence of every Freemasonry demands per se the aloofness from all that "which keeps humanity" or "humaneness" divided, that is, "all religiously churchlike, political and fatherlandish" affairs, substituting this for the attainment of a racial melting-pot, of course, subjected to the sovereignty of the Jewish people, whose own racial individuality may not be infringed upon, but must be strengthened for "a glorious future", as the Prussian Minister of Culture so clearly expressed in his speech December 15, 1926, as already mentioned, and substantiated in the establishment of the League of Nations in Geneva, whose meetings, according to the Zionist Leader Chaim Weizmann, are to be held later in Jerusalem, the future capital city of the Jewish "World-Empire."

The Lodges are striving to influence the German woman, hoping to attain this with the help of the Clubs and small circles, as "Kraenzchen" and "Vereine." Because of the rapid growth of an anti-Freemason attitude in Germany, these Grand Lodges are also trying to give themselves a "national" coating.

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[5] C. van Dalen's Calendar of 1933-34 lists the Odd-Fellow-Order under "Freemason-like and related organizations."

[6] C. Van Dalen's Calendar of 1927 is no longer listing this Grand Lodge as belonging to the German "Grosslogenbund." This, however, does not change the real essence of the Lodge.

[7] Germans do not receive appropriate knowledge regarding the B'nai-B'rith-Order, even less about the other Jewish Lodges that work in complete secrecy.

3. *The so-called "Christian" Old-Prussian Grand Lodges*

The Old-Prussian Grand-Lodges—all three in Berlin, are:
Grosse Loge von Preussen, genannt zur Freundschaft
(Grand Lodge of Prussia, named for friendship)
Grosse National-Mutterloge zu den drei Weltkugeln
(Grand National-Mother Lodge for the three World-Globes)
Grosse Landesloge der Freimaurer von Deutschland
(Grand Provincial Lodge of Freemasonry in Germany)

They are united for a considerable time with the "Alt-Preussische Grossmeister-Verein (Old-Prussian Grandmaster Alliance). Since its establishment in 1872 up to May 22, 1922, they were affiliated with the Deutschen Grosslogen (German Grand-Lodge Federation.)[8]

They are appointed to capture German men from renowned national circles for "humanitarian goals" who otherwise reject Judaism, making them submissive to Jews. Thus, they are bound to safeguard "national" appearance, and all the more so if our battle is effective.

Thus, for instance, states the G.N.M.L. For the three World-globes in the "foreword" regarding the Federal Law (Bundesgesetz) of 1928:

> "The demands of new times are accounted for, while upholding the approved ancient traditions."
> (Den Forderungen der neuen Zeit ist Rechnung getragen unter Festhaltung am bewährten Alten.)

It is further stated under "Voraussetzungen" (Presuppositions):

> "Thus, every member of our federation must . . . carry love for the Fatherland in his heart."

With these words the "demands of the new times have been taken into account." Otherwise, the "approved ancient traditions were retained."

Through such and similar machinations, not even the Old-Prussian Grand Lodges can any longer deceive the Profanes about their real essence, provided they are unwilling to let themselves be deceived. Such devices are all the more repulsive.

Brother Graf zu Dohna, the "highest-illuminated" and in 1913 "ruling" provincial Grandmaster of the last-mentioned Grand-Lodge, during a visit in 1913 of the representative of the English Grand-Lodge, called the humanitarian Lodges "the left wing" of the German Lodges. These would be more like the G.L. Zur Freundschaft, whilst the other two Old-Prussian Grand Lodges would represent the "right wing" of the German Freemasonry. The Old-Prussian Grand-Lodges therefore are standing in one and the same freemasonic front with the humanitarian Grand-Lodges. For them, too, "all religious-Christian, political and Fatherlandish concerns must be avoided," while "creating the establishment of a federation for mankind" under Jewish leadership. We shall treat this more in detail later. The characteristics of the "highest-illuminated" Count zu Dohna are based on the fact that the G.L. Zur Freundschaft admitted Jews as members exactly as the "humanitarian" Lodges do, but not unbaptized Jews in their "inner Orient"; today, their admittance seems no longer permissible. The other two Grand-Lodges do not admit unbaptized Jews. But it now happens that the Jew has the peculiarity that his blood does not change through Baptization, not any more than that of the Negro, and he will therefore always remain a Jew! It needs however a German "ideology" to conceive in all this a difference within the "German" Grand-Lodges or in the Lodges of Germany. Such difference is prevalent only in the number of Jews within them. The designation "Order", "League" or "Brotherhood" has nothing whatever to do with it.

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[8] Abbreviations: G.L. for Friendship—G.N.M.L. for the three World-Globes—G.L.L. of Germany.

In superfluity we may still add an utterance by Hieber:

> "The accusation was finally thrown into our face that we be anti-Semites and refuse to admit Jews because of racial hatred; this certainly is the worst insult ever done to us."

We shall understand Hieber's indignation more fully when becoming better acquainted with the essence of the G.L. of Germany.

Hieber continues:

> "When we do not allow Jews and members of other non-Christian organizations to enter our intimate community, this certainly does not mean we hate them. With the same right it could be said that we hate women and children and also people of lesser educational schooling just because we do not admit them; but when a Jewish"—that is an unbaptized—"Brother wishes to be permitted to our work as a guest, we gladly allow him to be with us, give him a hearty welcome and are glad that he is not restrained by prejudice as though there were a wall between him and us. We know what we owe him as a Brother and will always act accordingly."

The "highest-illuminated" Graf zu Dohna states regarding admittance of non-Christians:

> "Not disregard but esteem for their moral personality hinders us to admit them. Far apart are we from any intolerance to dispute any Brother whatever of a recognized Lodge the character of a righteous Freemason. We do not question such person's religious belief and all will certainly receive a brotherly and lovable welcome."

How closely the Grosse Landesloge of Germany "standing furthest to the right" is working with Jews, can be seen by the fact that in its capital grades the cabalistic Rabbis, called "Räbbe", give instructions as so-called "Mittelglieder" (intermediary members)!!

Actually, all Old-Prussian Grandlodges are also lacking any racial conception whatsoever, and must necessarily be so, for any such conception counters the very essence of Freemasonry itself. The Jew is actually admitted in all grades as a member. The artificial difference between baptized and unbaptized Jews is ridiculous. Rabbi Unna says that everyone born of a Jewess is a Jew. According to rabbinical avowal, a withdrawal from Judaism is not even possible. With this in view, the "Profane" can only be amazed at the audacity with which the Old-Prussian Grand-Lodges constantly assert that there are no Jews among their members. Even if this were true, but it is not, it would be unimportant, because Freemasonry as such brings its members into conscious dependency upon Judaism and is turning them into artificial Jews. We shall come to see this very clearly later.

The attitude of the Old-Prussion Lodges towards women is the same as that of the Humanitarian Lodges.

The withdrawal of the Old-Prussian Lodges from the German Grand-Lodge Federation was caused merely by external reasons. The humanitarian Grand-Lodges had too openly revealed their close association with the World-Freemasonry and thus endangered the reputation of Freemasonry in the so-called National Circles. The Old-Prussian Grand-Lodges restored it again with their national doings. The task allotted to them by World-Freemasonry, to harness German men to freemasonic goals and making them subservient to the Jewish people, could only then be accomplished by them when the tarned separation has taken place. It happened on the 22nd day of May, 1922, as per following letter:

"To the Business-managing Grand-Master of the German
Grand-Lodge Federation, most venerable
Br. Hagedorn, Hamburg.
Most venerable Grand-Master!
Beloved Brethren!

Referring to paragraph 35 of the Basic Law of the German Grand-Lodge Federation, the undersigned three Old-Prussian Grand-Lodges, namely

The Grand National Lodge in the Prussian States named "Zu den drei Weltkugeln" (Towards the three World-globes),

The Grand Provincial Lodge of Freemasons of Germany,

The Grand Lodge of Prussia, called "Zur Freundschaft" (Towards Friendship),

declare their withdrawal from the German Grand-Lodge Federation.

The reasons will be published in the masonic press.

With respect and brotherly love we greet you as your truly united Brethren. (signed)

Habicht. Muellendorff. Zimmer."

Br. Muellendorff added on June 24, 1922:

> "The most significant masonic occurrence in the expired Lodge-year is the withdrawal of the three Old-Prussian Lodges from the German Grand-Lodge Federation. On April 12 of this year, the withdrawal was decided upon at the general meeting of the Grosse Landesloge of Freemasons of Germany; on May 20 at the yearly meeting of the Grosse Nationale Mutterloge within the Prussian States, called "Zu den drei Weltkugeln"; and on May 21 at the yearly meeting of the Grand-Loge of Prussia, called "For Friendship." The withdrawal declaration, jointly signed by these three Lodges and indicating that the reasons therefore will be published in the masonic press, was delivered on May 22 to the then business-managing Grandmaster of the German Grand-Lodge Federation the most venerable Br. Hageborn at the Lodge-house of the Provincial Grand Lodge of Hamburg in Berlin."

How now is this separation, and what are its advantages?

Let us first hear a few humanitarian Lodges:

The Grand-Master Br. Hagedorn of the Grand-Lodge of Hamburg stated according to the "Hamburger Fremdenblatt" of March 1927—at the meeting of the Grand-Lodge on February 26, 1927:

> ". . . I have no doubts that the Grosse Landesloge will come more and more to the conclusion that its spasematic efforts to win favor in German ethnic circles will come to naught, and that in this connection it will come to perceive that it would be wiser and more dignified to retain a noble and proud reticense when being confronted with foolish attacks based on ignorance or malice. Furthermore, despite all their emphasis that they occupy an exceptional position within Freemasonry, this will hardly convince their opponents that there is a difference between them and the humanitarian Grand Lodges, for they will recognize correctly: as there is only *one* Christianity, there would also be only *one* Freemasonry; merely the forms to which one or the other may adhere would be different.
>
> "It must be added, and this too will concern the opponents, that the Grosse Landesloge has for 50 years worked together with the humanitarian Grand-Lodges within the German Grand-Lodge Federation, and that the latter at that time was therefore not looked upon or thought to be incompatibly different. When suddenly withdrawing from this Federation in the year 1922, causing also the withdrawal of the other two Prussian Lodges. I, as managing Grand-Master of the Grand-Lodge Federation, was wondering about the reasons for this sudden decision of seeking separation. I was, however, appeased with promises for the future. Thereafter it was incidentally mentioned that inner reasons prompted them to make this decision. But what these reasons were has never been revealed. Had there existed serious opposition between the Christian and the humanitarian Lodges which threatened the preservation of unity among the German Freemasonry, it would certainly

have been noticeable at the Grand-Lodge meetings; but these proceeded quite harmoniously. This is also especially true for the meeting in Hamburg in May 1921, under my chairmanship, the last one which unified all German Grand-Lodges. The explanation for the completely unexpected separation-decision is given me therefore only in a correspondence which began in the fall 1921 between the Grand-Master of the Grossen Landesloge and the nationally minded Captain a.D. (retired) Roth, who contacted him in the name of '42 German leaders', whose political conception of German matters, as was simply assumed, would henceforth carry a decisive influence."

The grosse Landesloge zur Sonne, Bayreuth, published in the year 1927 in their report the following:

> "The Grosse Landesloge in Berlin is issuing since November 1926 leaflets to counter and clarify accusations directed against them, which simultaneously also serve profane purposes. The head-piece of the second number contains the following article:
>
> 'Not only the National Association of German officers and other ethnically oriented organizations, publications and individual persons have in constantly growing animosity against Freemasonry in general also attacked the Grosse Landesloge despite our special position, but also individual, not sufficiently informed circles of the Protestant Alliance have—very likely incited by the flood of tendentious writings—found it opportune to assume a hostile attitude against Freemasonry. They obviously did not know that, although they should look for their battle-object exclusively into the international Jewish-inspired, politically oriented Romanish and Anglo Saxonish, as also into the pacifistic-internationalistic humanitarian Freemasonry of Germany (!), a quarrel however against the Grosse Landesloge would actually be a battle against their own interests.' "

Of course, the Grand-Lodge Towards the Sun is not very happy about this brotherly deed of love by Br. Muellendorff and this public surrender of the humanitarian Grand Lodges through the Grosse Landesloge; but they understand the meaning of Br. Muellendorff's action. They too, therefore, write exactly the same as does Br. Hagedorn from Hamburg, and Br. Beyer adds somewhat poignantly:

> "Count Lamsdorff has therefore in my opinion correctly explained in his pamphlet, which he submitted to the German Aristocratic Society, that not inner, but only outer tactical reasons (!) had been the decisive factor for the separation of the three Old-Prussian Grand-Lodges. Neither can the Grosse Landesloge deny that their Brethren had taken a lively and active part at meetings with French Freemasons, who convened in 1907 for the re-establishment of relations which had been suspended uninterruptedly since 1870 between the German and French Freemasons (!) and that it was the Grandmaster of the Grosse Landesloge, Br. Gartz, who at that time in Brussels embraced the Grandmaster of the Grand-Orient of France, Br. Boulay, with whom he exchanged the brotherkiss. Today the Grosse Landesloge, of

> course, declares that they do not recognize the Grand-Orient of France as corporate members of Freemasonry."

I therefore confirm:

1. The humanitarian Lodges are being designated by their Old-Prussian Brethren as internationally pacifistic.

2. The reasons for the withdrawal of the Old-Prussian Grand-Lodges from the Grand-Lodge Alliance have not been submitted as promised on May 22, 1922.

3. The reasons for the separation from these international pacifistic humanitarian Lodges were not due to inner, but merely to outer tactical reasons. It is well known that the Grand-Lodges only too often assert the contrary from the actual truth in order to hinder the outside to perceive it.

Br. Habicht, National Grandmaster and Protestant Minister, admitted this freely:

> "Resistance to ethnical attacks is impossible from the ranks of the Grand-Lodge Alliance."

This alleged separation aroused indignation among the Brethren of the Old-Prussian Lodges, but only as much as they were allowed to show. It was a farce from the very beginning, as about a third of the German Freemasonry, "humanitarians" as well as "Christians", remained happily together in the "Verein Deutscher Freimaurer" and had no thought whatever to separate. The Old-Prussian and humanitarian Lodges continued to be faithfully united in brotherly love.

Grandmaster Br. Habicht announced:

> "A brotherly communication with the Johannis-Lodges of the Five-Lodge Association (humanitarian Grand-Lodges) can be feasible despite the withdrawal from the German Grand-Lodge Association."

As now the Johannis-Masonry represents the most substantial part of the humanitarian Grand-Lodges, the Old-Prussian Grand-Lodge Zur Freundschaft and in a somewhat lesser degree also the two other Old-Prussian Grand-Lodges, their communication channels remain actually the same as heretofore. The disassociation was therefore merely an official one from Grand-Lodges to Grand-Lodges, dictated because of the above explained reasons from the humanitarian Lodges.

The Grandmasters of the other Old-Prussian Lodges, too, of the "Old-Prussian Grandmaster-Verein", were quite in agreement with this conception.

Thus does Br. Glatzner (Goerlitz) state in an official paper printed only for Brethren of the Grand-Lodge Toward Friendship *"Am Rauhen Stein"* in pamphlet 8/9, September 1927, in "Ten Years of Freemasonic History",

> "that a falsely understood ethnical sentiment had violently shaken the foundations of the German Freemasonry and has swamped our Lodges with most malicious attacks.

It is a happy coincident for the fatherlandish activities of the entire German Freemasonry" (although claiming not to be concerned with politics!!) "that the German foreign Minister this year is a Freemason, whose statesmanlike activities rest on a fatherlandish foundation, and whose state-political goals have earned and are still earning the approval of the masses of the German people.

But it is simultaneously also an attitude which does not exclude our friendly relations with Freemasons of other religious denominations" (for instance Jews in the humanitarian Lodges and in the B'nai-B'rith Order, etc.) "that we live and work according to the still valid word of the great Prussian General: 'March separately and strike united!' "

And here we have the meaning of separation.

The Grandmaster of the Grosse Landesloge of Freemasons in Germany sanctions the usage of other, but similarly militant pictures, for the League of human love is a Jewish war-weapon.

The Protestant Minister, Brother Hans Wilken, announced on July 1, 1927 from the pulpit of the Michael's Church in Hamburg, according to the Niedersaechsische Logenblatt printed as handscript for Brethren during the 150th anniversary of the Provincial Lodges of Lower Saxony in Hamburg addressing himself to the Grosse Landesloge of Freemasons in Germany:

> "My Brethren, whoever took part in the war knows by experience that before the attack" (aha!) "storm troops of volunteers were often formed who had the assignment to cut wedges into the enemy's position, thus clearing the path for the oncoming gross . . ."
>
> "We Christian Freemasons should also be such storm- and shock-troops, not to isolate and separate ourselves from the rest, but to cut a track for them. To free the way towards the summit, therein especially lies our significance, our justification, but also our responsibility."

It can hardly be expressed any clearer; it is to the credit of the venerable Pastor and honorable Freemason when he here unhindered confesses to the truth: The Old-Prussian "Christian Freemasonry" is the wedge to plow the way to the Summit not only for the "humanitarian" Lodges in Germany, but also for the entire body of Freemasonry, and thus stands ready for the attack to subjugate the German people.

Truly, these two militant pictures give clear understanding.

But now I wish also to present the "highest illuminated" Br. Mullendorff in this Punch and Judy show which the German Grand Lodges are staging. It would be a shame to omit him.

He stated in the same Lodge paper of July 2, 1927, or was it the 3rd:

> "Regarding one point I would like to put your mind at ease. Not everything the Grand Lodge does is bound to implicate you by any means, for not all matters necessarily involve the Provincial Lodges

and other Order-departments. I will mention only one case, which especially recently has caused much anxiety (sic), and quite needlessly so (!). It concerns the relationships of the Grand Lodges among themselves. It goes without saying that, considering the great number of Grand Lodges, it is obvious that within these corporations, mutually acknowledging each other and communicating with each other, there emerge sometimes questions which do not always bring absolute (!) agreement . . ." (But highest illuminated Grandmaster, these questions have never been discussed, the reason for the withdrawal have never been reported in the freemasonic press.) "Without such diversity of opinions one would get the impression as though the entire Freemasonry" (this proves that there is only a single one) "had sunk into a 'Dornroeschen' slumber. If now our Press reports such differences of opinion there is bound to appear apprehensions in Brother-circles which could cause disturbances in our brotherly . . . social life in the Daughter-lodges of befriended Grand Lodges" (here especially with the humanitarian Grand Lodge of Hamburg).

Nothing like that! Whatever we Grand Lodges do among ourselves remains among ourselves. You can be sure that we will come to an understanding. And often enough we have done so and will also come to an agreement regarding questions which are still (!) pending. In brotherly communications between individual Brethren of the various . . . there should not and must not occur any deviation from this. That would be a nice Freemasonry" (therefore only a single one) "if a difference of opinion among the leading circles of allied Grand Lodges" (Br. Mullendorff, you are forgetting the separation) "would now lead to a . . . disturbance of harmony affecting even the very last rank and file! Be therefore re-assured! You see here among us Brethren of other Lodges (among them the most honorable Br. Broese, the present Grandmaster of the Grand Lodge in Hamburg), with whom we are not only outwardly united but also inwardly." (Of course!) "Whenever we have conflicting opinions regarding some matter, such difference will be adjusted quickly during a sensible and objective discussion."!!

The honorable Br. Broese, too, had no complaints regarding Br. Hagedorn's statements of February 26 (1927), the differences were equalized. He relates:

> "The Grand Lodge of Hamburg happily and pleasurably remembers the often proved reciprocal support, the mutually attained agreements and the companionship of both Grand Lodges . . . Here in Hamburg blows the strong breath of world-commerce, here is true freedom . . . it consolidates our forces for the attainment of our intended goals."
>
> (Here we have the Superior.)

This is the actual truth of the outwardly announced separation of the humanitarian and Christian Grand Lodges. The falsehood of separation could no longer be upheld after the appearance of the true report of this my writing, which first appeared in the early days of August 1927. The Grand-Lodges convened again on September 14, 1927, in a joint discussion and released a uniformly attained, untrue declaration against me in the name of all Brethren of their Grand-Lodges (see Introduction).

This, my script, has therefore attained its aim. The unanimity of Freemasonry in Germany is publically verified.

4. *Other Grand Lodges, etc.*

What has just been verified suffers no curtailment that there are still Lodges in Germany which are not officially recognized by the Grand Lodges in Germany mentioned thus far, as they are quite openly communicating with the Grand Lodges of the enemy-states.

To name the first Grand Lodge:

The Freemason *"Zur aufgehenden Sonne" in the Orient Hamburg* (Towards the Rising Sun in the Orient Hamburg), which for instance is intimately connected with the Freemasonry of France.

Further:

The Symbolical Grand Lodge of Germany, which was founded July 27, 1930 in Hamburg. It apparently stemmed from the just mentioned Grand Lodge and "works" according to the high-grade system of the ancient and accepted Scottish Ritus of Charlston. This Grand Lodge, of course, also stresses "the love of the Fatherland", but sees "no contrast between the love for the Fatherland and the love for all men", befitting to all Freemason Brethren.

These two Grand Lodges are at least honest, they openly acknowledge that they follow World-Freemasonry.[9]

Freemasonry further includes a few structural images, which will be mentioned in the last chapter.

Further are there for the Profane:

The Druid Order, World-Federation of the Illuminati, the Schlaraffia, and *the Guttempler Order* (Good Templar Order).

The masquerade is here only different from that of other Freemasons; the "Ludendorff's Volkswarte" has written about this. Scarcity of room prevents us here from describing the Ritual of this international configuration. Let it suffice for the German to be informed of that which I state in the following pages, so that he can draw his own conclusions also regarding these formations and likewise condemn them with the "righteous and perfect" Lodges.[10]

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[9] C. Van Dalen's Freemason Calendar of 1931 lists both Grand Lodges to be equivalent with the Grand Lodges under (3).

The *Rotaries,* too, belong into this category; they were founded in America and are to operate especially in the economic Chavrus of Freemasonry.

5. *Grade Classification*

Grade arrangements differ in the various individual Grand Lodges. A bitter battle was raging about it within Freemasonry, by no means settled as yet, which however does not concern the Profane, who considers it to be a quarrel over the Kaiser's beard. Crammed together in the lower grade-number is all that with which Freemasonry must indoctrinate its members. Now and then it can work more freely, there namely where the Brethren have become already more adjusted to Judaism. Otherwise it must work more shrouded, may lift its veil only at distinctly variant intervals, and is obliged to sift oftener. But all that concerns Freemasonry alone. For the German man it is important to know that the approach of the fulfillment of the Jewish freemasonic goals necessitates a constant sharpening of guidance and a stricter selection of the Initiates. Br. Robert Fischer states in his Catechism[11] that for the influence of the numerous grades as to the configuration of Freemasonry it is a significant fact that formerly, but that is long ago, the English Freemasonry was not acquainted with the allusion to the Temple of Solomon, that is, according to Hieber's freemasonic statement, "to the historic Jewish-national sanctuary." Only later did they begin to paint the Temple on the work-table of the Lodge. The present manner of Freemasonry, to unify all the symbols of Solomon's Temple, which certainly constitutes the outer foundation of all Freemason-rituals, seems to coincide timely with the sudden appearance of the higher grades.

In some individual Grand Lodges, grades count up to 33. The newly established symbolical Grand Lodge of Germany "works" according to this. Martin calls the uppermost grade "Kadosch," that means the "philosophic" grade; he thereby does not include the three still higher "Administration Grades." The Kabbalah (Cabala) of Dr. Erich Bischoff translates Kadosch with 'holy." In Hebrew, it denotes "hallowed" (geheiligt), "enlightened" (illuminated). Wichtl connects this designation correctly with the 30th grade, but designates it to be the "Grade of the Avengers." The God of the Jews, however, Jehovah, is "holy" and a God "of vengeance against all enemies of Israel." And thus, of course, the "holy" Freemason is also an "Avenger" against all enemies of Israel. Such "holy" and "illuminated" Freemason, for instance, becomes in the Grosse Nationale Mutterloge of Germany the "highest illuminated" member.

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[10] The same Freemason Calendar of C. Van Dalen of 1931 states that the organization of the Druid Order and of the Oddfellow Order—I.O.O.F.—are closely resembling each other, as also the history of them in Germany shows a peculiar similarity with yonder one of the German Order-branch of the I.O.O.F. The Calendar also brings other statements regarding the Order which must be quite embarrassing to many "Druids."

[11] Catechisms are freemasonic instruction books for the various grades. In the question- and answer-game they remind one of the instruction books for Recruits of the Old Army, but they do not attain their spiritual height:

Question: "Where does the Master hang his hat?"

Answer: "On the nail of nature." (Meant is the head of the Master!) Question and answer are, however, sometimes more to the point:

Question: "What does this Master-symbol signify?"

Answer: "It means that I would rather tear out my bowels than reveal the secrets of the Order."

The German Grand Lodges, the "Humanitarian" as well as the "Christian" Old-Prussian Grand Lodges, are all guiding the three Johannis grades:

The Johannis Lehrlings-, Johannis Gesellen- and Johannis Meister-grades.

Above the Grand Lodge "Zur Freundschaft" steps the already mentioned "Inner Orient", without pretending to form a special grade, to which the Profane needs pay no attention. Obviously, sifting is no longer necessary! Similar conditions are also found in the humanitarian Lodges. In the Grossen Nationalen Mutterloge "Zu den Drei Welt-kugeln", higher grades also are succeeding the Johannis grades; these were formerly called "Erkenntnis-Stufen" (Perception-steps), because in them the "Building-plans" with "historic disclosures" are being advanced.

In the Grossen Landesloge of Germany, the three Johannis-grades are succeeded by the grades of the Andreas Lodge:

> The Andreas Apprentices-, Andreas Journeymen- and Andreas-Master grades, to the last mentioned also the so-called Chapter-grades: The Knights of the East (Ritter des Ostens), Knights of the West (Ritter des Westens), the Confident St. Johannis, and the Grade of the Chosen ones (der Auserwaehlten).

For exceptionally meritorius services there is also the bestowal of the title "Ritter vom Roten Kreuz" (Knight of the Red Cross). In the 10th to the 12th grades stand the high dignitaries of the Order.

According to statements of the Grosse Landesloge of Germany, the Andreas Lodge in the Grand National Motherlodge to the three World-globes is equivalent to their 4th grade—the Ancient Scottish Mastergrade —and in the G.L. towards Friendship to their inner Orient, also called Scottish Master-grade. This proves that their "Inner Orient" is really a grade! This can actually be verified in the Old-Prussian Lodges, where above the Johannis grades are the so-called Scottish grades, and above the Johannis grades are the Scottish Lodges. Further information will be given in Section IV.

I abstain from going into details about the constitution of the Grand Lodges, here I wish only to confirm that at the head of the Grand Lodges stands a Grand-Master, immediately under him a circle of specifically officiating Brethren, but only in an advisory voice. In the Grossen Landesloge of Germany he calls himself "Regierender Landesgross-meister" (Reigning Provincial Grandmaster). He stands below the Order-Master, who however, functions mostly decoratively.

The coherency within a Grand Lodge, not considering the Ritual, is being secured by the fact that the Lodge-grades in the individual Lodges[12] interlock from above downwards. In the Grosse Landesloge of Germany, a Chapter- or Andreas-Master strikes the hammer, this represents the chairmanship in the Johannis Lodges. A sharp management of the Order is thus being assured with this system; and thereby also an inconspicuous snowball-like distribution of thoughts and intentions within it, and Freemasonry, as we shall come to see, has therefore skillfully infiltrated into the entire ethnical and state-life far beyond the Lodges. This system also assures a thorough control over the lower grades. Surely, Hieber is right and he ought to know it:

> "The spirit of the higher grades fructifies the lower ones and is everywhere the same."

The upward move into the higher grades—the promotion—occurs by no means according to the grade of "human perfection", as one would expect from this humanity-ennobling League, but it is actually the result of altogether different principles, and then only after payment of the advancement dues, unquestionally not rated very low, to the cashier. "Because of outer reasons", as the "highest enlightened" Count zu Dohna explains, "most Brethren of the Grossen Landesloge of Germany do not rise above the Johannis Master-grade." Hieber assures us moreover, that many a Freemason, although he has received initiation and has ascended ever-so-many grades, "may remain a Profane" as long as he lives. And thus it happens that among the "Saints", the "highest Illuminated" and the "Illuminated" ones, and all the more among the "worthy" Brethren, are also such who behave themselves rather "profane." And that despite all shrewdness to locate "eager and talented" Brethren "for a higher efficacy within the Order," despite many other things! Is there a better characteristic for such babble than to claim that the goal of the Order be dedicated to human perfection? Nobody believes that anyway, except a few Germans. They belong to the well-known category of men who never are scarce!

Being in the possession of a high degree, yes the highest, is by no means a sign of having become enlightened as to the final goals of the Order and its ways. From writings quoted under number 8 in the List of References, it can clearly be seen that a 30-degree Freemason suddenly is confronted with most fearful matters, of which he has never been informed, which shock him deeply and turn him into a convinced opponent of Freemasonry. The Prussian Prime Minister of Friedrich Wilhelm III, Count von Haugwitz, too, had such experience. He thereupon petitioned in vain, at the Congress of Princes in Verona in 1822, that the Order be abolished. The

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[12] Besides "Lodges" are also "Freemason Gatherings" and "Kränzchen" (little circles, clubs) for women.

Brother and Protestant Bishop Draeseke stated that a Profane can very well perceive the secret "should he have the eyes to see it, *he* is the enlightened one outside of the League-halls", but a Mason would not necessarily discover it, not through the Lodge nor all the grades, he remains unenlightened even then when sitting in the East of the Sanctuary and is donning the Grandmaster's ornaments. The really initiated (informed) Freemasons are distributed throughout the Lodges and have, without being conspicuous, assigned tasks given them by their Superiors, which are clearly defined, given only fragmentally and separately within and outside the Order. The Illuminatus and Jesuit Weishaupt has designed a very instructive scheme for this. The Freemasons themselves, "of course", know nothing about it. It is the secret fraternity within Freemasonry which, according to Br. Eduard Emil Eckert, has been striving already for centuries, that is according to present-day perceptions, to create through Freemasonry a theocratically directed political Order: A Jewish capitalistic World-Monarchy.

In addition to the "enlightened" Freemasons and the broad masses of Freemasons, there can also be spotted the "true" (wahre) and the "working" Masons. "True" are those who do not work themselves, but who as "Protectors of the Order" are exceedingly useful for the advancement of Brethren into State-positions, supplying thus forceful levers for a mighty Freemasonry; at the same time vouching for the Brethren's safety. Freemasonry thus made Princes to be their "Protectors," and many of them allowed themselves to be thus misused; and what thanks did they or their generations ever receive!![13]

6. *Number of Members and the Activity-Spheres of the Grand Lodges*

The number of Lodge-Brethren beyond the Jewish Lodges on earth can be counted by the millions. On top of these stand the United States of America with more than three million (1927), then follows the Anglo-Saxon State of England with several hundred-thousands. In the various other great States, Freemasons reach into the ten-thousands; in Germany are about eighty-thousand, including Jews in the Humanitarian and Old-Prussian Grand Lodges. During the last year the number of members, fortunately, has not increased greatly, considering the heavy influx after the

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[13] Kaiser Wilhelm II was, as also the Russian Czar, not a Freemason, he therefore lost his throne; for further examples see my book: "Kriegshetze und Völkermorden" ("War Agitation and the Massacre of Nations, The Coming War," Faber and Faber, Ltd., 24 Russel Square, London.)

On the occasion of the 200th anniversary of the Lodge, "Greenock Killwinning," the Grandmaster of the Scottish Grand-Lodge, Lord Blyswood stated: that "He often thinks, if more of those people who live on the outside of Freemasonry would be within it, they would not have so much trouble in this world. Kaiser Wilhelm II was the first German Kaiser who was not a Freemason, it is questionable whether the map of Europe would look altogether different today, had the Kaiser been a Freemason." (Quoted from the Schweitzer-Banner: The Freemason, January 19, 1929.)

(first) World-War, although the number of German men and women has risen in the Odd-Fellow Order. The number of eighty-thousand will probably give a correct picture of the German-blooded members within Freemasonry. This number will continue to decrease considerably as this and other enlightening articles, similar to our own battle, will appear. The Brethren strengthen the Jewish constituency of the State-citizenry in Germany, which is estimated to number about one million Jews (1927), thus also strengthening their efficacy. Freemasonry thus forms a unity which enters deeply into the German State, and from it into the rest of the German citizenry, making them subservient to their goals.

Freemasons, as representatives of their Grand Lodges, occupy State- and Civil-Servant positions, even in highest places, within the political parties as delegates, as executives in leading circles of the Domestic Economy and Labor Organizations, the free professions, especially in Medical and Legal organizations, in the faculty staff of our universities and Teaching Professions, in the Press and all so-called cultural institutions as publishing houses and book business, in the Arts, in highest places of the Protestant Clergy, etc. One Freemason drags another one along, thus infiltrating directly into the entire State- and Ethnical life of our people.

Next to the Jesuits and their secret orders, they are the administrators of all political parties.

Freemasonry sits well established in all clubs and cooperative societies of any sort, in the political, religious, economic business, in the cultural and "fatherlandish" gatherings. It enters deeply into the Student Fraternities of all shades, yes, into the clubs of officers, warriors and veterans of the Old Army, into youth-gatherings, further also through the Rebecca-Grade of the Odd-Fellow Order, through members of the Sister-Chapters and the wives of Freemasons as "lawful female Masons," as also into the women's clubs. The German "Vereinsmeierei" (busy club-activities) and their appearances can hardly be imagined without Freemasonry and the Jesuitish secret order doings. The people are supervised more conveniently in their social gatherings; truly fatherlandish appearances can thus be more successfully stifled.

For this purpose there are also the so-called "Freemason Clubs,"[14] set up by the Grand Lodges for broader German circles through a specific group of Freemasons, which however, despite sharp freemasonic control, are outwardly not recognizable as freemasonic institutions. The masses of the non-freemasonic members, of course, must not even fathom this, and even less may they attend any decision-making meetings, nor be acquainted with any of their convocations. Into these social Vereine, which actually are no "Freemason Vereine," Freemasonry sends their individual delegates. There is hardly any one Verein where they are not present. Yes, Freemasonry goes still further and sends their spies for observation and sounding out private persons in their own houses. "Stammtische" (large, usually round tables for regular guests in restaurants) are the most favored and valuable places for their activities.

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[14] "Freemason Clubs," not to be confused with freemasonic gatherings.

Freemasonry reaches deeply into all political, economic and social, yes also deeply into the family life.

Whether the Freemasons act as Freemasons in all these matters or have previously been declared "Apostate Freemasons" or "Freemason without the apron" makes no difference whatever. Never will they mention to the "Profanes" and to uninitiated Freemasons that they are Freemasons, they are forbidden to do so. They must conceal themselves behind an impenetrable darkness.

In his struggle against Freemasonry for the deliverance of the German people, the highly graded Brother Didler wrote about 70 years ago:

> "It is the most sacred duty of the sovereign monarchs to be personally aware that peace and impartial rights prevail within their States, so as to avoid that a conspiracy will threaten the peace of the citizenry. And this first necessity and purpose of all State-alliances, this sacred trust for the destiny of all monarchistic existence must be lost in all States where the Freemason Order has received stately approval. The admission of the Order invalidates this purpose of the State, for its final and most secret purpose is the overthrow of all the States on earth. The admittance of the Freemason Order is already incompatible with the equal rights- and trades-security which the State owes to every single citizen, and is most incompatible with the Security-Police and the Judicial Administration, for each Order Recipient does not only swear to help his Order-Brother in all his needs and to support him in all situations whatever, the Order also thus quite naturally acquires its strength through the power-positions of its members, be it in the State itself or within the various vocations. The consequential effectiveness of this Order-idea and these federal interests themselves only show too painfully noticeable that they are against the State and against its profane members.
>
> "The high police officer, the criminal judge, have sworn as League members these vows, they can not and must not destroy the highly conspiratory Brother, yes, *they are obliged to save him,* whose high treason against the State, according to clearly defined Order-laws, may not even be considered to be incompatible with honor and high morality, whose particular crime does not sever the League-ribbon."
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> "Brother Giese, Preacher, made in the 'Berliner Allgemeine Kirchen-Zeitung' the folowing peculiar confession: that 'all citizen-gatherings, workers' Vereine, polytechnical societies, choral clubs, Sunday schools, gymnastic gatherings, etc., are all following one and the same purpose' —to be a sort of popularized Freemasondom—'working only for the specific employment and the realization of the great Freemason principle, but all of them being confederates and sisters.'
>
> "Here we must explain to the non-Mason that all these clubs without exception are founded by the Lodges, are equipped with masonic ideas

and thus are serving the Lodges as their most active and most practical tools. Through these clubs and social gatherings, the revolutionary advance agitation of the Freemason League is carried over into the entire population."

Freemasonry, like an invisible, sticky dust, covers and penetrates everything deeply and unnoticed. The Freemason, bound by fearful oaths, remains first of all a Freemason. No-one, least of all the freemasonized State nor the previously used Fahneneid (Allegiance to the Flag), burdens him with similar conditions. Because of this freemasonic oath, any possible conscientious scruples are throttled but too quickly.

This protrusion of Freemasonry from the realm of the Lodge is systematically planned by Freemasonry. It will not limit its influence to members only, but strives to go far beyond that: through "outside work" influence the entire "human society" or "humanity"—or whatever else it is called. Freemasonry therefore extends its influence over the entire nation, for it is their purpose to judaize all nations—among them also the German people—and secure for Judaism, World-Rulership. It is a Freemason deception when, in this or that League etc., new admittance is being renounced. The already admitted Freemason members can fulfill the tasks allotted to them for some time to come. Kommt Zeit, kommt Rat (all advice in good time).

It is advisable for every German to keep his eyes open, so as to recognize the Freemason, thus protecting himself. Considering the "great power" of Jews and Freemasons, this does not seem an easy task, but it seems to me that, after having read this script, the Free German and also the bound Freemason will find it easy to finally perceive the real essence of Freemasonry. All that is needed is Will-Power to overcome Freemasonry, and their "great power" comes to naught. The German man needs only to take care, through law and wording, that no Freemason will be allowed to occupy any leading State or Civil Service position or any leading position in their clubs or social gatherings, and that every Freemason demonstrate his "human perfection" distinctly by an outer mark of distinction, thus becoming clearly recognizable. It seems to me that the German people are entitled to finally get acquainted face-to-face with their "Most Perfect" who want to bring them "happy blissfulness", thus delivering them from their bashful disguises and putting them into the proper light, which they claim to seek so ardently. Thus properly spot-lighted, every German will recognize clearly the truth of my words spoken a few years ago: that the deliverance of our Fatherland cannot come from the present-day upper Tenthousands, because they are thoroughly freemasonized, judaized and jesuitized. The few exceptions do not change these facts.

7. The German Freemasonry a Member of World-Freemasonry

From previous statements it can already clearly be seen that there is no difference as to the substance between the individual Grand Lodges which could be important for the Profane. And this is also world-wide the same. The Grand Lodges acknowledge themselves reciprocally as being "perfect" and "righteous" and are founded, as we shall perceive clearly later, on the same Jewish fundamentals, on the very same oral traditions—the "Landmarks"—and pursue everywhere the same goals, so often emphatically stressed in my writings. It would be superfluous to lose another word about the fact that there is actually only one single World-Lodge, were it not stated publicly—but this only yet in Germany—so as to deceive many credulous free Germans and fettered Freemasons, that at least the Old Prussian Grand Lodges would occupy an exceptional position. This however is no longer maintained by the "Humanitarian" Lodges. In order to provide complete understanding, the following information is here given:

Br. Robert Fischer stated quite clearly in his Apprentice Catechism, which was specifically acknowledged by the Protector of all German Lodges, Kaiser Friedrich III, as Crownprince in 1875, and can therefore not be rejected by the Old Prussian Grand Lodges:

> "All the Brethren on earth are only *one*[15] Lodge, form only one fellowship."

He states in detail:

> "To become a member of the Freemason Federation, one has to be admittted to a Lodge. And if this Lodge is a g. (gerechte: righteous) and v. (vollkommene: perfect) one and universally accepted, then also is the way open to all the Lodges around the earth."

For instance, from the purely Jewish B'nai-B'rith and the Jewish Odd-Fellow Order into the so-called "Christian" Old-Prussian Grand Lodges! Br. Robert Fischer continues.

> "This is the reason why the characteristic marks are being conveyed to him—the Freemason—so that he, not being acquainted with the language of a foreign country, can identify himself in such a country as a disciple of the K.K.[16]

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[15] The uniform control of Freemasonry throughout the world is being dutifully contested, like anything else embarrassing to them.

On November 21, 1888, the Grand Master of the Grand Orient in Rome, Lemni, wrote to Albert Pike, Grandmaster of the highest council of Charleston with its seat in Washington next to the White House, the Residence of the President: "Help us . . . You (Pike), whose authority is the highest, and under your initiative all the Lodges of Europe and America will make our concern also be their own. You, who with wisdom and love is directing the highest central points of the universal freemasonic League."

[16] K.K.: Kingly Art (Königliche Kunst), thus named by Freemasonry to designate their secret doctrines and referring to Solomon, King of the Jews, while overthrowing the kings of the nations. The reader will yet come to recognize the peculiar circumstances connected with these matters.

The Profane can here recognize, incontestibly, the uniform direction for Freemasonry throughout the world.

> "Thus is Freemasonry a society which is not bound to individual countries nor linked with individual nations, and in its true configuration does not differentiate between confessions nor colors.[17]
>
> "Wherever the grip of the hand presents itself, where the sign is given, there does the heart of the Mason open itself . . . Even enemy against enemy respects the gr. (=grosse, great), N. (=Not, need), and the H. (=Hilfe, help-sign), which is seen in utmost danger, recognizing the Brother who needs the help of his fellow-being saving him from death.[18]
>
> All the Brethren on earth represent only *one* Lodge, are only *one* cooperative society wherever we meet . . ."

The German Grand Lodge Federation, too, declared in conjunction with the three Old-Prussian Grand Lodges that the various colors of skin and race would be no hindrance for recognition of a Grand Lodge.

The Grosse Landesloge of Germany writes in their circular correspondence:

> "Every Universitas (Grand Lodge), once established, has the same independence to rule itself without interference from foreign elements, and to propagate the K.K. (Koenigliche Kunst), but all Universities are equally pledged to adhere to the ritual and spiritual contents transmitted to them from ancient times as K.K. and thereby are forming, even though nationalities and seas may separate them, a lasting spiritual unity."

That word about the separation of Freemasonry through "nationalities" must not deceive the reader, it is being likened to "Seas" (Meere) which really do not separate. The "Profane" must only be aware and know how to read all this.

In another annual publication, the "Zirkel-Korrespondenz" also states:

> "The purpose of the Lodge-Life around the whole earth are everywhere the same and fulfill themselves on the individual members in smaller circles."

Chapter-master Hieber emphasizes:

> "We look upon every masonic League as being perfect and equal, and cultivate brotherly communication with it as long as it does not deviate from the main principles of Freemasonry . . ."

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[17] In North America are special Negro Lodges. But Negroes and Indians are not admitted in other Lodges, although the American Lodges specificially uphold the previously mentioned viewpoints while claiming that Negroes and Indians were not sufficiently educated. Greater hypocrisy can not be imagined. Thus, the justified racial sentiments among the various races are taken into account. The Old-Prussian Lodges in Germany are also obliged to act accordingly while calling themselves Christians, so as to justify their resistance against German Jews.

[18] This happened in many wars. This sign induces men to commit disloyalty and treason against their Fatherland.

How rigidly the organization of the World-Lodge is conceived can be gathered, for instance, from the "basic constitution" (Grundverfassung) of the Grosse Landesloge of Sweden, which is the pattern for the Grosse Landesloge of Germany. Accordingly, the District of the Grosse Landesloge of Germany constitutes the 7th Order Province, Denmark is the 8th, and Sweden the 9th Province. Perhaps the ruling national Grandmaster of the G.L.L. of Germany will reveal where specifically the first up to the sixth Order-Provinces are hidden. But he certainly would not reveal such freemasonic secrets because of the fear of death. A "Regent" is administrating the Provincial Order, the "Vicarius Solomonis."

> "He and only he alone is the Regent of the Province, and his authority can not be shared with anyone else. He has an Ordercouncil of nine members with an advisory voice . . ."

Above the Order-Provinces, however, stands yet a higher authority. The "Grundverfassung" (Basic Constitution) states:

"On top of the Swedish Freemasonry stands a Superior only known to the Vicarius Solomonis; the name of this Superior, however, must be kept secret until he personally takes over the government, until then he gives orders to his Vicariates.[19]

We now know quite well that the Grosse Landesloge of Germany considers itself to be a link of the World-Lodge, but we also know how strictly this World Lodge is being kept together under Jewish leadership.

The "Allgemeine Grundgesetz" (Universal Basic Law) of the Freemason Federation states equally clear, as quoted in the Regulations of the Grosse Landesloge Zur Freundshaft, another Old-Prussian Lodge:

> "Thirdly, Constitution:
>
> There are no completely isolated Lodges. Any single Lodge or any strictly intimate Lodge Alliance (Grand Lodge) enters automatically
>
> a) into the National Alliance (National Grand Lodge) . . .
>
> b) Through negotiation with this National Alliance, all Lodges enter into the Grand-Lodge Federation (the Universal Grand Lodge) . . .

We have seen that the three Old-Prussian Grand Lodges and also the Humanitarian Grand Lodges have withdrawn from the "National Alliance", the German Grand-Lodge League (Grosslogenbund), but this does not affect their membership with the Grand-Lodge World-Federation whatsoever.

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[19] It can already here be stated that according to the same Basic Constitution this mysterious Superior belongs to the lineage of Solomonis, and that the Vicarii Solomonis are the Kings of Sweden and Denmark. Prince Friedrich Leopold of Prussia likewise. It is well known that he, while still officiating, hissed the Red Flag quite early in his palace on November 9, 1918 (right after the First World War, when Germany was partly overpowered by Communism). The kings of England, Edward VII and George V were and respectively still are High-graded Freemasons. Such monarchs and princes undermine first of all the monarchic thought and misuse the confidence of their peoples, especially so did Edward VII, because they are oath-bound and are being pushed ahead.

Moreover, on the 20th Grand-Lodge anniversary it was stipulated in cooperation with the three Old-Prussian Grand Lodges that their members in non-German countries, and others not subjected to German Grand Lodges but accepted by the German Grand-Lodge Alliance, can be acknowledged members in conformity with their custom.

In the World-Lodge Federation, everything is closely interlocked. Presumed differences and typical "brotherly" petty jealousy certainly are unimportant for the evaluation as a whole.

How this closely-knitted collaboration with all the Lodges on earth actually takes place—not to mention the intervention of the "Superior" because of the "Grundverfassung" (Basic Constitution) in the Grand Provincial Lodge of Sweden and the same universally applied freemasonic (long-range) goals—is shown in a revealing example given us in the "Bundesblatt" No. 11 of November 1924 of the third Old-Prussian Grand Lodge, the Grosse Nationale Mutterloge Zu den Drei Weltkugeln. There it is stated:

> *"Grand Lodge of Free and Accepted Masons in the State of New York"*
>
> "According to Bulletin No. 2, the following representatives of German Grand Lodges are with this Grand Lodge: Leiner for the Grossloge zur Sonne; Hess for the Grossloge zur Eintracht, Moewes for the Grossloge of Saxony, Levi for the Grossloge of Prussia,[20] Schmetterling for the Grosse Nationale Mutterloge des eklektischen Bundes; Friedenberg for the Grosse Loge of Hamburg."

And here we have now all Jerusalem together!! There is really just one single Jewish or judaized Lodge in the whole world.

It is also significant to know the viewpoint of a Jew regarding the essence and goals of this World-Lodge working specifically for him. He writes in the Vienna Journal for Freemasons, Manuscript for Brethren, second year, Pamphlet I, page 66, the following:

> "The greatest and wisest men gave our Fraternity a constitution the wisdom of which will last forever. We wander shrouded in threefold night in the midst of our opponents and see, unseen by them, their weakness, thus gaining power over their minds and their hearts. Their vices serve us as a spring-board from which we, unnoticed by them, force them unperceived to play a role of working unitedly with us whilst fathoming that they are satisfying their own individual desires. It would have been unwise to battle with them openly; by spreading ideas of Freedom and Independence, the highly towering monument which the Reverent and the Respectful had erected had to be under-

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[20] Old Prussian Grand Lodges

mined gradually. In the shadow of their own authority, Masonry works for the realization of the great entrusted undertaking" (this means, for the erection of the Jewish World-Empire, the kingdom to come). "The mighty, fear-inspiring Freemasonry is following your footsteps, detects your tracks, watches over your thoughts, your innermost souls, in the midst of the darkness with which you cover yourselves. Its secret, unavoidable influence shatters your plans . . ."

This is a war declaration of the Jewish people against all nations and is simultaneously the goal and essence of the World-Lodge, and they have thus acted accordingly by engaging Freemasonry. I have given proof of this in my book "Kriegshetze in den letzten 150 Jahren" (English translation: "War Agitation and Massacre of Nations", The Coming War; Faber and Faber, Lim., 24 Russel Square, London.), also calling attention to the criminal freemasonic deeds committed during the first World-War (1914-1918).

It therefore carries no weight whatever when the Old Prussian Lodges claim that they do not meddle in politics, that they have broken off all communications with Lodges of hostile countries and that they will not communicate again with them until these countries have unreservedly recognized the injustices inflicted upon Germany through the Treaty of Versaille—as though this were all the German people have to complain about! Yes, the Old-Prussian Lodges would despise those Germans—by no means the Lodges—who would transgress against this. The real meaning of these scanty phrases can be gathered from representatives of the Old-Prussian Grand Lodges of the Grand Lodge in New York, which, next to the B'nai-B'rith Order and the Jesuits must be held directly responsible in the first place for America's entry into the World-War against Germany. Even though the Old-Prussian Grand Lodges have severed all relations with the Grand Lodges of Italy and France and did not resume official communication with them, the "Profane"—when considering the inner lawful allegiance of World-Masonry—can only look upon this alleged withdrawal as an attempt to cloud the clear judgment regarding the real essence of World-Masonry.

This withdrawal is furthermore being explained that the Old-Prussian Grand Lodges "do not concern themselves with politics." But the word "politics", however, is quite flexible, as I have already stated in the foregoing pages; it is, of course, never an action committed "under the mask of noble human goals" for the benefit of the Jewish people and their glorious future. This is more likely called "Philanthropy", "Humanitas" or a deed for the "Happiness of Humanity." Then too, men who have promised obediance and the threat of terrible punishment when disobedient, would never dare to concern themselves personally with politics.

The Old-Prussian Grand Lodges have therefore really practiced "no" politics whatever before and during this World-War in the sense they mean. Regarding the outrageous deeds committed by the Freemasonry of the Entente States before and at the beginning of this World-War, the German Freemasonry found only apologetic words, yes even commented in 1915 that the opinion of the enemy nations, that we were politically and in State-matters far behind all other nations, was quite correct,

> "because many occurrences and appearances in the realm of politics in Germany" had shown . . . "that even the great majority of our people was quite behind the times."
>
> They stated further literally:
>
> "The time has not yet arrived to draw from these appearances any practical use for ourselves. At the present time, we can only mention this fact. It is also impossible right now to reconstruct the prevailing opinions of the opponent to a proper measure, and this will be the task of future days."

Although confronted with the destruction-will of the Freemasons within the enemy-states, the German Freemasonry did not at all stand equally by its own great and holy duty to win complete victory for our Fatherland, as did, for instance, the Grand Orient in Paris and Rome, the Grand Lodge of England and the State of New York, it merely stated:

> "We are called upon to rescue unharmed into the future the true spirit of our Humanity League and its teachings during these iron times until the weapons have come to rest, the war-storms silent, when again will be available the space for the cultivation of the great and spiritually ideal values of Humanity."

During the war, the German Freemasonry—quite in harmony with the politics of the World-Lodge—yielded, according to their own words, the field to the enemy and remained temporizing. "Their time came", but only because the Revolution (in 1918, when Communists tried to overpower Germany). Since then, they too are working planfully and openly together with World-Freemasonry. Whether before, during or after this World-War, the German Freemasonry acted always within the service of the World-Lodge as its fully eligible member. Freemasonry allotted to the various countries their distinct roles according to instructions assigned to them. Some, the hostile ones, acted; others, the Germans, kept silent. Thus the political goals of Freemasonry, stipulated to bring about the supremacy of the Jews, to transform all states into Autonomous Economy-Provinces of the Jewish World-Empire, and to deaden all blood- and racial sentiments. Broadly speaking, this had been the "No-Politics-Drive" of the Old-Prussian Grand Lodges. The German person shudders away from such immoral behavior prevalent with the German Freemasonry.

If after the (first) World-War and especially after the people's enlightenment regarding the crimes committed against the nations through Freemasonry, the Old-Prussian Grand Lodges pretend to be "German" and "Fatherlandish"; then this is nothing more than throwing sand into the eyes of the people, in order to "satisfy the demands of the newer time", as the Grosse Nationale Mutter Loge zu den drei Weltkugeln circumscribed it in their "Bundesgesetze" (Federal Laws) of 1928, and an attempt to cover up the monstrous offenses committed against the German people.

How can Grand Lodges, without actually practicing politics, establish their "allgemeinen Menschenbund" (universal Humanity League) if they are supposed to

> "unite men humanely, although they belong to various political parties and to various religious denominations, while adhering to masonic ideas and basic laws, and beyond that are also actually striving to imbue others"—this means also non-masons—"and thus gradually conveying the truth of the League's teachings to all humanity."

All this certainly does look like practicing politics. And to set politics in motion, Freemasons are penetrating the entire state- and ethnic life. Moreover, the Grand Lodges must also concern themselves with rather peculiar matters, as the Statute of the Grand-Lodge League stipulates that individual decisions of the Grand-Lodge Day "considering their particular constitution", are not to be passed on to the Lodges. Surely, these must be decisions which are to bring about the human perfection!!

The Grand Lodges practice politics in the customary sense of the word through favoring the Jewish people only, and through obliterating otherwise racial and national differences. The "highest illuminated" Count zu Dohna speaks clearly when saying that the fertilization of freemasonic thoughts in the outer world, therefore also such of political thoughts, are being carried out by persons specially pre-trained by the Lodge—initiated Freemasons—not by corporations.

The "non-political activities" of the Old-Prussian Grand Lodges, too, are not what they claim to be. One must, so to speak, only put the spot-light on everything. The essence of Freemasonry, the realization of their thoughts in the "profane" world, does happen to be political. Every Freemason therefore is politically active either by acting or by abstaining.

In addition to the outer uniformity of all Lodges, beginning with the Jewish ones up to and including all Old-Prussian Lodges, there is the inner conformity through teachings and rites. It shows perfectly the dependency of Freemasonry of all nations upon the Jewish people and their working for the Jewish, capitalistic World-Monarchy through means of deadening all racial sentiments and manly pride, and the conversion of otherblooded peoples into artificial Jews.

It is a folk-betrayal to fight the Jew (as such) and allow his auxiliary troops, but also all other secret societies, to operate untouched.

III. *CONDITIONING THE ARTIFICIALLY CREATED JEW*[21]

1. *"Mythos"*

A. King Solomon and the Old Testament

In the Festivity-Script of the B'nai-B'rith Order of 1902, Dr. Gustav Karpeles writes:

> "The idea of Freemasonry originated from the Jewish epoch, and Solomon is thought to be its founder, who witnessed Israel's highest blossom. Words and designations were mostly taken from the Hebrew."

The "Basic Constitution" (Grundverfassung) of the Grand National Lodge of Sweden writes:

> "The wise King Solomon is being mentioned as the donor and first Grandmaster of the Order; in the fundamental constitution, established by him, it is stipulated that the grandmasterly rank is to remain within his lineage."

As is well known, the God of the Jews, Jehovah, has quite often made a covenant with his people. And thus he also appeared before Solomon at Gabaon-Gibeon, the ancient Jewish place of sacrifices and the abode of the Ark of the Covenant. He selected him to be the King of Kings (2 Chron. 1:12); wherefore Solomon built a Temple for this God (2 Chron. 1), thereby fulfilling the latter's Command to Moses.

Solomon and this Temple are even today the symbolical representation of Jehovah's word (2 Moses, 19:6):

> ". . . and you shall be to me a priestly kingdom and a holy nation . . ."
> Solomon and the Temple symbolize even today also the might of the Jewish Rabbi-State of the power-seeking Jewish people, not only religiously political, but also economically speaking.

According to orthodox Jewish conception, this is synonymous with the religious, political and economical Judaization of all the nations on earth, subjecting them to the supreme authority of the solidified Jewish people, who remain distributed over the entire earth, but are to find expression in a priestly Kingdom in Jerusalem or are governed there by Rabbis.[22]

Solomon is the Jewish national priest-king, and the Temple in all its connections, also in its capacity as Bank and Stock-exchange, it is the authentic Jewish National Sanctuary; thus it is also called—which I stress again—by the Chapter-Master Brother Hieber of the Grosse Landesloge of Germany.

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[21] Conditioning (abrichten) is the word which the Jesuit, Freemason and Illuminatus Weisshaupt uses in his instructions given to Brethren in the K.K. (Königliche Kunst).

[22] The Temple of the Jewish Kingdom and later in the Rabbinical State was the place of Jewish capitalistic power, quite similar to our present-day Stock Exchange, and Banks, as can be read in Ezra 8, 25-34; 2. Macc. 36; 10-12, and 5, 21. Jesus, too, chased the buyers and sellers from the Temple and demolished the tables of the money-changers.

Freemasonic recordings, especially those of the Grosse Landesloge of Germany, recite, even today, the still valid tale about the Solomonic Temple-structure, which, however, can also be found already in very ancient freemasonic documents, which constitute today, as at that time, a prominent "Landmark" of Freemasonry. I am adhering strictly to the characteristic description of the just mentioned Grand Lodge and am stressing especially the fact that within it, the two lower Johannis grades hear nothing whatever regarding this story. Very likely, the low stage of their "human perfection" makes them incapable, as yet, to hear anything about it, as perhaps also their German hereditary traits are still too vigorously present.

The reading of this story begins in the Johannis Master grade.

It was Solomon who ordered the Temple to be built. King Hiram of Tyrus, who was not of Jewish blood, sent him his Master-builder and first freemasonic "Master" Adoniram, Hiram Abif of the Bible, Chiram of Josephus, including tradesmen and working utensils.[23] (1 Kings 7:13-14, 2 Chron. 2:12-14, and 4:11-16.)

Adoniram, however, was the son of a non-Jew and a Jewess from the twelfth Tribe of Naphthali. Freemasons often speak of Adoniram as being their Father and are calling themselves "Children of the Widow," completely ignoring Adoniram, also calling them "Children of the Widow from the Tribe of Naphthali." According to rabbinical conceptions, all those born by Jewesses are Jews, even though the Father be a non-Jew. From this it can clearly be seen that Jews consider non-Jewish Freemasons to be "Jews", turning them thus at least into artificial Jews, as they have no Jewish blood in them.

And here begins the story.

Solomon as Builder—simultaneously also the first Grandmaster of the Lodge, but this is being witheld—gave to the Masters who worked on the building, of course also to the first Master Adoniram, the secret password, Jehovah, written in Jewish J.H.W.H. Giving Jehovah's name is for the Jew an exceptional event, as he, as is well known, may never pronounce the name of his God. This password was to be kept strictly secret. But three[24] rebellious helpers wanted to find out from Adoniram this password, otherwise they would slay him. One evening they blocked the road for him to the southern, northern and eastern gate of the Temple, as he, having entered into the western gate, was about to leave again. Adoniram turned first to the South and was here hindered by the first mate. He refused to reveal the password and was given a severe blow with a club. He then turned to the northern and eastern gate, where he was equally treated.

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[23] It is typical how already at that time Jews employed others to do creative work as well as enforced labor.

[24] Attention is to be given to the numerals.

Adoniram did not reveal the password and was finally slain at the eastern gate. The *three* mates buried the slain Master near the Temple and quickly disappeared. They were later caught and executed by Solomon; their throats were cut, their hearts torn out, their intestines extricated, and their bodies divided lengthwise in two. Hieber is considerably silent about this. The Grosse Landesloge of Prussia, however, is telling the story quite emphatically to the Master about to be admitted. Solomon, after having missed Adoniram for *seven* days, engaged *nine* Masters to look for him. Guided by a special light, the first *three* Masters found the burial-place and marked it with an acacia twig. They now called for the other *six* Masters. As Adoniram nevertheless might have disclosed the password before his death, they decided to change it and to use the first word spoken by them during the excavation of the body. When the corpse had been unearthed, one Master seized it on the forefinger, but the skin loosened from the bones and stuck to his hand. Another Master took hold of the middle finger with the same deplorable result. Finally, the third Master took hold of the whole hand, but here, too, the skin loosened from the bones. The Master was unable to lift the corpse and shouted: Menah Belah or Mac Benac; this means: the flesh loosens from the bones, or the body is putrefied. And this now was the new Masterword.[25] The Masters formed a *circle* and passed it reciprocally into each other's ear. The ancient Masterword, Jehovah, was considered to be lost.

Solomon prepared a magnificent funeral for his Master in the Temple and arranged that a silver plate in the form of an evensided triangle be fastened onto the coffin with the former Masterword: J.H.W.H.

For the Andreas-Apprentice, the following details regarding Adoniram's burial are also being told: Solomon allotted to the *nine* Masters who had found the corpse yet *eighteen* additional Masters. They were to announce the arrival of the corpse carried by *nine* Masters with the chimes of their bells. All of them were also provided with lights, as the excavation and the transmission of the body to the Temple took place in the darkest midnight. Solomon attended this funeral unseen. After the funeral, he awarded the *27* Masters by giving them an evensided triangle with a skull as a mark of distinction for having given proof of their innocense regarding Adoniram's death, also allowing them to visit him unannounced whenever they wished. Each Master received a bell, so that he may announce himself by ringing it.

For the Andreas-Journeyman, this narrative continues: Solomon decided later to bestow a special honor to the first nine Masters, who since Adoniram's death have proved themselves the truest. He allowed them to touch his crown, gave them a light, the glow of which was to lead them through the darkness, and a dagger attached to a black shoulderband to defend the Temple against rebellious Journeymen—or, according to another reading, one can also assume to avenge the murder committed against Adoniram and to defend the widow and the widows children.

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[25] It also means: He lives within the son.

The narrative for the Andreas-Mastergrade begins after the destruction of the Solomonic Temple through Nebuchadnezzar and the evacuation under their King Zedekiah in the Babylonian captivity. The actual time of this occurrence is being omitted.

After the return of the Jews under the leadership of Zerubbabel and Nehemiah, the renewers of the Covenant with Jehovah, the Temple, also called Ezra's Temple, was again rebuilt upon the undamaged foundation-stone of the old Temple—with trowel in one hand and the sword in the other. (Nehemiah 4:15-18)

And after a repeated destruction of this Temple, this foundation-stone was again recovered by *12* Architects during the renewal of it—perhaps one from each of the twelve Jewish tribes—who transmitted their knowledge of its location. They looked for Adoniram's grave, and found it, placed two beams crosswise under the stone which covered the grave, thus lifting it upward. They actually discovered beneath it—one can imagine their joy—the coffin. They now made from the two beams a building-crane in the form of a gibbet, wound a rope around the coffin, thus lifting it upward with four repeated pulls. In the coffin was found the Masterkey to the Temple, various ornaments and a sketch by Adoniram regarding Architecture. On the coffin was also placed a triangular plate with the former Masterword. The Architects took it with them.

Thus the highly intellectual story about Adoniram according to the Grosse Landesloge of Germany for the lower five grades, as much as they are allowed to hear of it. The story still goes on much further beyond the frame to which I have limited myself for this script. But for the sake of better understanding the essence of Freemasonry, I must yet briefly add here the following complementary remarks:

> "After the completion of the ninth ark of the mysterious vault, which was lying, as is well known, beneath the Most Holy of the Temple and was being erected personally by Solomon, King Hiram of Tyrus, Adoniram and specially 'chosen' assistants, the three Grand Masters—Solomon, Hiram and Adoniram—placed into it a correct copy of all such objects most important for the Guild and the Jewish nation, namely, the Ark of the Covenant, the Manna pot, Aaron's staff (see more detailed description of it in next pages), and the Book of Law. This was done for the benefit of the Guild in general and the 'Jewish nation' in particular, so that—'should the Temple be destroyed and the people be led away into captivity'—Solomon certainly was a clairvoyant—they may perhaps discover after their return these treasures when re-building the House of Jehovah."

The story gives hints to the expectation that still other things than that ancient Masterword Jehovah would be found. The Odd-Fellow-Order has already rediscovered these things in the lowest grades and lets them play a decisive role in their Rituals.

Solomon, who "wished that all nations would live in peace and all Kings attend the inauguration of the Temple", appears further as the subduer of all nations and princely sovereigns. These he would "lock up by water and bread until they be willing to 'attend' the inauguration of the Temple in the New-Jerusalem"—This, of course, means Jerusalem.

The construction of the Temple is further embellished also under Zerubbabel. There it is stated:

> "Zerubbabel, a prince of the House of Juda, undertook—when still in Babylon—a trip to Persia—because of his patriotic (!!) fervor for the Jewish religion (!), to introduce himself to King Darius, and to rescue matters regarding his Fatherland (!). Zerubbabel behaved himself before Darius with such wisdom that the latter gave him the permission to rebuild Jerusalem and the Temple. Simultaneously he returned to him all the precious vessels which Nebukadnezzar had previously taken with him."

Darius was a credulous Arian, like many of those walking around today, and a King very much like those with whom we are acquainted from our own history. Similar to Hiram of Tyre, he let himself be misused and supported the Jews, yes, he founded the "Order of the Red Cross" to commemorate the friendship between him and Zerubbable. The Red Cross therefore is, according to freemasonic conceptions, the sign under which the Jews and all other nations are to find themselves together. We are acquainted with the "Brethren of the Red Cross" in the Grosse Landesloge of Germany. But this only aside.

We herewith close the presentation of the above story about Solomon and Adoniram, Zerubbable and Nehemia, and are about to see the role which this story plays in the conditioning of the artificial Jew, even in its smallest detail, up to the bell and the light, and on to the coffin or Adoniram's shroud. The Temple, too, we will find in all its details: the two triumphal columns of the entrance-hall, Jakin and Boas, the Holy, the Most Holy, crown and Aaron-Staff, the carpet, altar and candles, further also the building utensils and drawing board, the square and circle, the plummet and water-guage, trowel and hammer, which in higher grades become clearly recognizable as dagger and battle-axe, the building crane as a gibbet, building stones and a number of other pretty things. In the Odd-Fellow-Order, the High Priest even appears personally.

Not enough with that! Still more must the Freemason swallow of Judaism. Freemasonry is proceeding thereby with an astonishing thoroughness already by the amalgamation with the Old Testament.

There is Noah, the "Progenitor of men" after Adam! With him the God of the Jews made his first Covenant and confirmed it by the appearance of his bow, the rainbow (1 Mos. 9), which we will see during the conditioning of the artificial Jew; of course, only in the higher grades. We hear more about Noah under "Talmud." Here the hint may suffice that Freemasons also call themselves Noachites, Sons of Noah.

Of course, the three "Patriarchs" must not be missing: Jehovah, in this case according to the Bible-text really *El-Shaddai,* which means Devil, made for the sake of security also a Covenant with Abram, later called Abraham, promising him a son (1 Mos. 17) by his freeborn consort Sarah. This boy was later named Isaac, the first one ever circumcised! Abraham plays an important role, especially in the "Unterlagern" (lower camps) of the Odd-Fellows, as a "sacrifice-willing guest-friend" and preacher of human love, which went so far as to pander his just named wife over to a Pharaoh by claiming her to be his sister; for a high price, of course.

According to the example of the "freeborn" Isaac, only "freeborn" men may be admitted in Freemasonry. It was already mentioned that workingmen and women, although considered "unfree", are also being admitted in the Odd-Fellows.

The third Patriarch is handing Freemasonry the celestial ladder, which is to lead the Freemason into the heavenly tent. But this Jacob ladder has actually an altogether different meaning. Standing on the highest rung, Jehovah once promised the Third Patriarch, Jacob, the inheritance deceiver, the world-rulership (1. Mos. 28:12-15). I take this opportunity to emphatically ask every German to read the entire Bible, also the New Testament, so that he inform himself of what actually is in it and what he really is being taught. This biblical passage states—and every free German and every freemasonic-bound person should remember it when uttering the name of the Jewish God Jehovah:

> "And he dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it! And behold, the LORD stood above it and said, 'I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your descendants; and they shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and by you and your descendants shall all the families of the earth bless themselves. Behold, I am with you and will keep you whereever you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you."

Still more important to the Jews is Moses from the Tribe of Levi. His significance for Freemasonry consists in the claim that he received Jehovah's instruction on the Mount Sinai. These are contained in the Bible, which therefore becomes a document of Freemasonry, but also is given in the Talmud (see following chapter). Moses further has provided to build the Temple in Canaan, and gave detailed instructions for the preparation of the crown for this priestly Kingdom to come; the head-blade of this crown, as we shall yet see, carries often the name of Jehovah (see 2 Mos. 30, 39). Moses, too, swings this "Staff" under the name of "Aaron's Rod", or "Budding Rod" (grünende Rute), known as a symbol of a priestly world-government to come (2 Mos. 4:4, Mos. 17, Heb. 9:4). We shall immediately hear of it. The Jewish B'nai-B'rith Order therefore makes Moses the King of the Order. In the lower grades of the Odd-Fellow-Order, he is a decisive factor. In tactful consideration for non-Jewish Brethren, this fact is being veiled through New-Testament teachings and Church-customs.

Freemasons, after all, do call themselves "Children of the Widow from the Tribe of Naphthali." Naphthali is the son of the inheritance-deceiver Jacob, begotten by the maid-servant to his consort Rahel (1 Mos. 35:25). The Tribe camped in the North "in midnight" of the Stiftshuette (Tabernacle) (Mos. 4:2, 25, 29) and the dying Moses had told him (5 Mos. 33:23):

> "Posses thou the East and the South" (Oxford Bible). (Gegen Abend und gegen Mittage wird dein Besitz sein.)

The freemason Brethren, as artificial Jews, must no longer think about their own blood, but also no longer of their freedom, for he, who is born as a grandchild of a Jewish maiden, has of course become a servant for Jews.

In the Odd-Fellow-Order, as also elsewhere, the two Jews, David and Jonathan, who are good businessmen at the expense of others and are helping each other, also play a special role. For the Rebecca-Grade, various Jewesses are being presented: Rebecca, Isaac's wife, who was offered for sale; Deborah, who liberated Israel from the domination of the Canaanites (Judg. 4:5); Esther, the notoriously known murderess of Aryans (Book Esther), Ruth, the ancestral Mother of David who, by the way, had made a rather good match (Book Ruth).

As everywhere in Jewish teachings, so is also Freemasonry associated with the Bible, the Old Testament, the Talmud and the Cabala. Certainly, the Talmud and the Cabala have, for Jews in general, entirely different meanings, but they are complimentary to each other in Freemasonry. Only from all three can the Jewish world-view be understood, and its most evil monstrosity within Freemasonry. As already previously practiced, so I must also here, when linking Freemasonry with the Talmud and the Cabala, restrict myself to the utmost brevity.

B. The Talmud

The Talmud is, next to the Thora, even today, the most authentic Jewish Law—and Textbook and reveals the Jewish hatred and disrespect against all other races, the will to unscrupulously deprive them of all their rights, subjecting them uncritically under the unbridled Jewish rulership for the attainment of their long-distant goals; although the Bible already leaves no doubt whatever of such aims. It is obvious that the Talmud has exerted its decisive influence for its final purpose and goal-determination upon Freemasonry.

The Talmud is proclaiming the World-Empire of Noah and the Noachites. Most ancient Freemason documents already speak of Noah and his Commandments, and of the Sons of Noah, who are to obey these Commandments as taught in the Talmud. They are to build the "moral-religious" foundation for the universal "Humanity-League", because the various confessions, the Jewish, the Christian and the Mohammedan—allegedly there are no others — were taught and developed later only by Moses, Christus and Mohammed. But these commandments have their own particularity. The *Praecepte Noachica,* that means Noah's Commandments, contain first of all: Obedience to the Jewish authority and to Jehovah.

Maimonides, "the Eagle of the Synagogue", speaks quite clearly about these commandments in his *Hilchoth Melachim* C. VII, 10:

> "Our teacher Moses has ordered from the mouth of God to force all the people coming into the world to accept those commands given to the children of Noah, and he who does not accept them, shall be killed."[26]

It is, however, not yet a question of physical murder in Germany, but rather a characterial one, and forming the human being into an artificial Jew. It is mainly a Jewish tactic when today in the lower grades of Freemosonry Noah is receding more or less into the background and Solomon is being put in his place. This veils the final goals much better. The capitalistic, priestly World-Monarchy is the first goal, the second step follows by forcing the nations to follow the Commandments of Noah, that is, Jehovah's Commandments. The color-glowing rainbow, which we see in the Andreas-Master grade above the Star of David, signifies that above Solomon's Empire stands the Empire of Noah.

In the very same Talmud it is stated in the Book Pirke by Rabbi Elieser, in Jalkut Schimoni, and finally also in the little booklet *Medrasch Vajoscha,* regarding a staff which Noah had already received from his ancestor Adam through his father Enoch. This staff, of course, Father Noah gave to his son Shem (Sem), known to be the ancestor of the Jews, while we and other races, according to similar nursery-tales, are permitted to stem from Ham and Japhet, whom Father Noah in his fatherly love thought to discriminate against for no reason whatever, while favoring the offsprings of his dear son, Shem, the Jews; thus playing into their hands the rulership of the world. This staff now came from the three Patriarchs to Joseph, and thus also to Egypt, and finally into the hands of the Egyptian Jetros. This Egyptian gave his daughter Zipporath to Moses to be his wife, and the staff as a wedding gift, and according to tradition, this staff carried red and white blossoms in his garden. It was engraved with the name of the Jewish God, but not Jehovah, he is more for Christian usage, but the cabalistic *Shemhamphorash;* the seven plagues were also engraved upon it, which this God inflicted upon the Egyptians after they had allowed themselves to be plundered by the Jews. With this staff Moses led his people out of Egypt through the Red Sea and the Desert towards their present life. The staff became known as Aaron-Staff, a powerful symbol for Jehovah's priestery, and it remained closely linked with every single Jewish tradition. The Jewish Messiah now must smite the 71 nations on earth with this staff, subjecting them under the seventy-second nation, the Jews.

This staff, the greening rod (grünende Rute), the sceptre of Juda, is the Acacia-twig. In Adoniram's story, this Acacia-twig is only bashfully suggested; it lies as a symbol of worldly power of Jehovah's priestery in the secret vault below the Most Holy of the Temple and in the Ark of the Covenant. It appears prominently in the Andreas-grades of the Grosse Landesloge of Germany. The Johannis-Meister is already acquainted with its importance and is aware that he is a true Johannis-Master:

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[26] Quoted from "Entdecktes Judentum," Vol. 2, v.L.1711, by Andreas Eisenmenger (1654-1704).

"The Acacia—or thorny twig is known to me."

In freemasonic documents the Acacia appears also as the "Tree of Life" with white and red blossoms, signifying the "Return to the Truth." In the "profane" German speech we are acquainted with this "Truth", which Juda's sceptre promises so ardently.

This "Truth," this budding rod, this palm[27] or acacian twig turns out to be the "true secret of Freemasonry." Thus it can be read in the documentary papers of the Grand National Lodge of Germany.

C. The Cabala

It is the book of muddled Jewish "philosophy" and Jewish magic, darkest superstition, with amulets, magic symbols, astrology, metempsychosis (Seelenwanderung), oath-conjurations, and especially of the "Gematria" and other things. One must study the cabala in order to understand and evaluate the superstitious Jew correctly. He then is no longer a threatening opponent. Germans must finally come to recognize their enemies.

The Gematria is a superstitious letter and number mysticism, which gives every Hebrew letter a numerical value. According to it, for instance, the Hebraic word "World-War" signifies the Jewish year for 1914 (the year of the outbreak of the first World-War). The first two letters of the Hebraic J.H.W.Y. (written only in consonants) signify the name Jehovah,[28] and have the numerical value of 10+5=15. As the Gematria works with cross-sums, it may be permitted for the "Ruchlosen" (wicked) to verify the cross-sum of 1914 to be the number 15, and to think independently about the Freemason assassination in Serajewo, and ponder about the Jesuit note from Count Berchthold to Serbia, which caused this war, and then think about our Chancellor Hindenburg's words about our alleged "injustice done to Belgium" when having the correct knowledge about Jewish superstition and freemasonic actions, even though such thoughts are being rejected by "enlightened" Jews and their German friends. It is just this superstition which gives us the understanding about the superstitious Jew. The number 15 is "holy" to him and protects him from punishment. I mention this so that Germans may be stimulated by these few examples to study the Cabala. Here I wish to point out how much the German Freemasonry had to swallow in order to become a suitable Jewish tool.

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[27] Now we recognize the mockery when the Christian goyim presents the "Friedensengel" (the angel of peace) with a palm-twig in his hand.

[28] The Magical Square: Around the Jehovah-number 5 are grouped the other basic numbers with a total of 45. The even numbers are considered to be "lucky," the uneven ones "unlucky."

The "Seal of Solomon", called in Freemasonry "Solomon's Seal of Secrecy, which in the form of a trowel—an even-sided triangle with a rectangular grip, or a daggar, the "transformed trowel"—and pressed onto the tongue of the searching Mason, is mentioned in a cabalistic conjuration:

> "For I conjure you by the seal which Solomon placed onto the tongue of Jeremiah" (Denn ich beschwöre Dich bei dem Siegel, das Salomo auf die Zunge des Jeremiahs legte.)

Woe to that Freemason tongue which does not honor this seal. This Solomon-Seal is one of the holiest symbols in the Cabala. The evensided triangle represents the creative power of Jehovah. Solomon is supposed to have had the correct spelling of the name Jehovah, which is known to have been lost.

The six-pointed Star of David is for the Jew the symbol of the six-day creation of worlds, simultaneously it is also the geometical figure of Solomon's Seal on the tongue, which is thought to be an even-sided triangle. It is also a Jewish luck amulet. It becomes obvious that the superstitious Jew will consider such amulet to be an emblem of his World-Monarchy. Now it must come! We find this Star of David in the Lodges of all the grades. In the lowest grade, the Johannis-Apprentice Lodge of the Grosse Landesloge of Germany, the six-pointed star is being replaced by the pentacle, the five-pointed Jewish Soviet star, also a cabalistic symbol. It signifies the light which shines upon the Jew through the entrance door when standing in the "Holy" of the Temple towards the "Most Holy", when the High Priest returns through the uplifted drapery. The Soviet-star signifies the pre-stage towards the Jewish World-government. We now understand much better the occurrences in Russia.

"Gematria" emerges as a "G" in the Star of David when the stamping (Abstempelung) takes place. This "G" is explained rather twistily in the textbooks, for instance with "Geometry, also called Mathematics." But this letter G actually replaces, shamefacedly, the Hebraic letter J, the first letter of Jehovah. As this Gematria now is, for the superstitious Jew, a directive guidance in his life and in his actions, thus must "Geometry" also be the same for the artificial Jew. The Jewish philosopher Spinoza states:

> "I will look upon the human deeds as though they were lines, planes and (solid) bodies."

The high-graded Freemasons, Marbach and Hieber, express themselves likewise in their writings. However, the non-Jewish reader who does not call this nonsense must have already absorbed much of this Jewish wisdom.

Marbach writes:

> "Is it not wonderful, my Brother, that the Geometry, apparently so utterly different from all morality, leads to the deepest truth of morality?"

And Hieber:

> "And as also freemasonic symbolism is governed by Geometry . . . thus also is in our spiritual building-art a Geometry which dictates its architectual laws."

And thus does the artificial Jew also know about a "right-angled" foot-position, "rightangled" steps, "rightangled" conduct of life and many more such deep-meaning things. The right angle, the measuring-stick for human actions, as though they were mechanical objects, is the square, "the measuring rod of Jehovah's justice"!

The numbers of the Adoniram reckoning: 3, $3^2=9$, $3^3=27$, are closely linked with cabalistic connections.

The number 3 thus represents Jehovah's creative power. In the cabalistic world-creation, with which we shall yet become acquainted, are three empires.

"9" forms the foundation of the magical square, which is divided in $3x3=9$ areas. In it, the numbers are placed in a manner, so that the cross-sums of the three numbers along-side of each other, and each of the three numbers in the diagonal areas will always give the holy Jehovah number 15.[29]

In this "creation of worlds, the number '9' is entwined with the attributes of the cabalistic Jehovah." According to cabalistic wisdom, the square is "perfect" and signifies the "perfect" world; a rectangle pictures the "imperfect" one.

"27" is the cubic number of 3. The cubus is the perfect figure, the image of which is the perfect and righteous Jew. Freemasons must transform themselves into such a cube. "Freemasonry is the Kingly Art which strives through sign, grip (of hand) and word as tools to form the human being, having the nature of an unhewn stone, into a perfect cubus, into a true image of Godhood." Thus is the cubus also the image of Jehovah, and finally the sign of the "completed" world, amidst which thrones the cabalistic world-creator Jehovah.

On the carpets of the working tables, we now find the cubus signifying a variety of interpretations. In the Andreas-Master grade, we see the white-marbled cubus with a Y on its top, the symbol of the Jewish God-child, and above it the golden evensided triangle with the name Jehovah in red; this means, therefore, the close union between Jehovah and the Jewish or Judaized human being, and the completely Jewish world as a symbol of the totally overshadowed and penetrated world of all that has been created through the Jew, in complete harmony with the Covenant Jehovah made with Noah, Moses and Solomon.

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[29] This cubus has been a favored theme for freemasonic monuments. The double cubus, as it smashes the steel-helmets of our Army during the First World War, can be found in the streets of Munich, where on November 9, 1918 the blood of ethnic men was flowing. It was later removed to Otto Street.

The Cabala further pictures, as already mentioned, the Jewish creation of worlds in the form of 10 concentric circles. In the first one, also described by Cabalists as point, rests Jehovah. The circle which starts at this point, and throws the 9 circles, that is, 3 for each of the three cabalistic creation of worlds, is a holy symbol of Freemasonry.

Another cabalistic creation-picture is a tree, the "Tree of Life", whose highest point ends in a crown,[30] the holiest symbol of Freemasonry. The Master who stands at the top of the Lodge represents the secret and the power of this crown.

The highest moral of God-conception in the Cabala emanates from the word "reason." During the bloody Freemason-Revolution in France at the end of the 18th century, the Godess "Reason" was carried through the streets, and in her name noble, highly developed Nordic blood was spilled exactly as was done also later in Russia. The "Jewish reason" demands such racial conflict. Today, we recognize that under each Master of the Lodge are the two supervisors as representatives of the "Theoretical Reason", as also the "Practical Reason" of "Conscience."

This World-Scheme is finally transferred, merely figuratively, to a man, the so-called "Adam Kadmon", also called "Urmensch" or "Man of the East", called also "Erlösermensch". The Profane here thinks instinctively of the crowned Messiah, expected by Jews, or of Solomon, the King, when seeing in the Andreas-Apprentice Lodge the crowned figure of "Secrecy", which does not as yet wish to be mentioned, and which holds the scepter in the left hand.

But I cannot expect the reader to continue to engage himself any further with the Cabala. I, too, wish to free myself from its muddled thinking. It does not suit the German mind. The reader, however, may believe me when yet stating that the three great lights of Freemasonry: Wisdom, Beauty and Strength, have their origin in the scheme of yonder World-Tree, as also Solomon, who symbolizes Wisdom, Hiram reverberates Beauty, and Adoniram Strength. Other information we shall hear immediately.

D. The New Testament

The so-called "Christian" and "Humanitarian" Freemasonry of Germany did not link their mythos to Jesus of Nazareth, nor to Petrus and Paulus, nor with the Four Evangelists, but only and purely outwardly to the John Evangelium, which in its first chapter differs considerably from others because of its individual character. It is this first chapter of the Bible, which is opened during the official meetings, for instance in the Grand National Lodge of Germany. Other Lodges, for instance in the Johannis-Master-Lodges of the Grosse Landesloge zur Freundschaft, are clinging to the Old Testamentary ground, opening the Bible at the Seventh Chapter in the first Book of Kings, which concerns the building of Solomon's Temple. This is more to the point!

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[30] This symbol, too, is applied to Goyim monuments as a sign of triumph of Jewish world-rule, especially so, to "ban" the power of Goyim-deeds, to which these monuments are dedicated. Thus does the Tannenberg monument on the battlefield near the tower leading to the main entrance show 10 swords, arranged according to the 10 "Sephiroth," and geometrical details which are holy to cabalistic superstition.

The first verses of the John's Evangelium are as follows:

> "In the beginning was the Word, and the Word was God, God was the Word . . . All things were made through it . . ."

This harmonizes completely with the cabalistic conception of Logos, namely, that Jehovah, who was there before the creation of the world, had created the world through his word, which became the deed. These words of the Evangelist John have really nothing whatever to do with the teaching of Jesus of Nazareth. The connection of Freemasonry with his person is quite superficial. "Christian" Lodges call him their Superior Master ("Obermeister") and include him as a godlike and perfect person in their "Mythos", as Adam Kadmon, (which means: in Hebrew Occultism, "the archetypal man; the protogenos. See SEPHIRA, also: "Kabbala Denudata", transl. by Mathers, Intr. p. 26, G. R. 1887), as we shall recognize immediately from John the Baptist. Freemasons also claim that Jesus belonged to the Jewish sect of the Essenians, and that he himself was a Freemason. Drawing the person Jesus into Freemasonry, seems to have occurred later, and necessarily so, to make Freemasonry more palatable to Christians.

Opening the Bible at the first chapter of John's Evangelium has still another reason. It also mentions John the Baptist and Andrew, the brother of Peter and disciple of John, who converted to Jesus as his disciple. Both play an important role in Freemasonry, especially John the Baptist. The Evangelist Jóhn is shoved in like Jesus of Nazareth. Both Johns are interwoven one with the other, and their birthdays—the birthday of the Baptist on June 24, the one of the Evangelist on December 27—are being celebrated. Just like the Christian God-conception with the help of the John Evangelium is intentionally linked with the cabalistic one, so also is the orthodox Jew, John the Baptist, from priestly descent, revered together with the Evangelist John, the Jew of the Christian confession, and is conected with Jesus through the Jew and Apostle Andrew. Intermediaries between Judaism and Christendom are therefore many within Freemasonry, apart from the fact that Jesus himself is a Jew and merely wanted to fulfill the Jewish Law (Math. 5; 17-18).[31]

John the Baptist furthermore is the mediator between the "old" and the "new" Covenant, the "Morningstar", which shines from the old over to the new Covenant. According to cabalistic conception, he penetrated in his life through the 9 World-Circles (Weltenkreise), which Jehovah has built around himself, to him, the "threefold Master-Builder" of the whole universe, and therefore perfect, an Adam Kadmon. After him, the orthodox Jew, whose teaching I beg to investigate thoroughly, and not after the baptized one, are the Johannis Lodges named. Freemason reports are knowingly vague about all of this.

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[31] "Think not that I am come to abolish the Law, or the Prophets; I am not to abolish them but to fulfill them. 18) For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished." (The Law are the five books of Moses, which assure World-rule for Jews.)

Dr. Robert Fischer's Apprentice Catechism throws up the question, which, as such, is vulnerable:

> "Why are the Lodges dedicated to John the Baptist and also to John the Evangelist?"

and answers:

> "Since the building of the Temple up to the Babylonian captivity, Freemasonic Lodges were dedicated to King Solomon, from there on to the arrival of the Messiah to Zerrubbabel, and from then on to the destruction of the Temple to St. John the Baptist. Due mainly to many murders and disorders, Freemasonry soon fell into ruin. Many Lodges were liquidated entirely, only a few could gather in sufficient numbers to form a lawful Lodge. During a general assembly of the confederates, held in the city of Benjamin, it was mentioned that the main reason for the decline of Masonry had been the need for a Grandmaster"—this is to insinuate the necessity of this organization—"in order to protect it. They therefore delegated 7 of their most renowned members to the Evangelist, St. John, who at that time was the Bishop of Ephesus, requesting him that he take over the office of the Grandmaster. He answered, that although quite advanced in age, he would be willing to accept this appointment, as he, in his early life, had been an initiated Mason. Thus he completed with his knowledge what the Baptist had begun through his eagerness. From then on are Freemason Lodges dedicated to John the Evangelist as also to John the Baptist.
>
> Brother Hieber motivated this inclusion of Andrew as follows:
>
> "As the Andreas-Lodge represents the necessary link between the Johannis-Lodge and the Chapter, so also is Andrew that disciple of John the Baptist who first followed the Superior Master, visiting him in his abode and introducing to him his brother, Simon Petrus."

The 4th and 5th grades of the Grosse Landesloge of Germany are named after this Andrew. According to a legend, Andrew was crucified on a cross with diagonal beam-position. We are being reminded thereof again and again during the stamping (Abstempelung); in the lower grades already in the form of the diagonal cross (the Schragenkreuz), which, according to ancient tradition, is supposed to represent the sign of the efficacy of the cabalistic Jehovah; in Freemasonry, therefore, the loving building-plan according to which the German person, is to be conditioned.[32]

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[32] During the Nuremberg Trials (before the Second World War and before General Erich Ludendorff died in 1937), it became known that ,Jewish ravishers "crucified" German girls in this fashion.

Apart from merely external appearances, Freemasonry, which includes many Protestant Priests, is hostile to both dogmas. Even the Bible is for them only a symbol, by no means a Christian textbook. It is stated:

> "The Bible should be an emblem of devotion, not devotion itself . . . Another symbol could have been chosen, the Mohammedan the Koran, and the Israelite the Old Testament; but because the Bible is only a symbol, therefore can also Mohammedans and Israelites look upon the books of the Old and the New Testament as being holy Moorish relics."

This holy shrine is being identified in truly cabalistic fashion with circle and square. For instance:

> "The Bible regulates and arranges our religious belief, the square our deeds, the circle determines our relationship with all men."

This certainly sounds more cabalistic than Christly!

The teaching of Jesus is freemasonically designated to be "religious morality":

> "It is (inherent) in Judaism, in Hebrewism, and finally in Christianism, where the religious morality attains its completion, wherein the ethnic viewpoint (!) is completely obliterated . . . Therefore exists the connection between the Bible and Freemasonry."

Clear and purpose-bound does the Jew strive to enforce his "morality law" (Sittengesetz), through Freemasonry, to be the religion of the world. He looks upon Christianity, and also upon Mohammedanism, as being the first step, in Freemasonry the second step. This can be substaintially verified especially in the customary practices of the Odd-Fellow-Order. Here appear Moses, Abraham, Clergymen, Grand Clergymen and the High Priests in Levitical garb. The Lord's prayer is spoken and the usual Church blessings given. Simultaneously the Odd-Fellow Brother is being told that his Order is a holier band than the Church. It is certainly worth-while to consider how many "baptized" Jews are priests in both confessions and also Odd-Fellow Freemasons. It is truly frightening when seeing the abysses into which the German people let themselves be pushed![33]

The so-called Christian, Old-Prussian Grand Lodges, too, can hardly assume any other viewpoint than the one which this World-League stands for, even though the great majority of Freemasons are being taught something else. The Old-Prussian Grand Lodges, too, repudiate sharply all dogmatic Church-views and feel themselves in "deepest opposition" with them. Brother Hieber writes:

> "Here too, we must not think of any churchly dogma. Putting aside all that which the Church has taught regarding this, we must only consider: had Christ not sealed his work with his blood, then his whole life and work would have been for naught, whereas it now continue to live throughout millenniums."

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[33] In Berlin alone are 40 Protestant Priests also Freemasons.

To this he links connecting thoughts regarding the unification of the human nature with godliness, which calls to mind the cubus with the symbol of the Jewish godchild upon it, and Jehovah.

The Handbook of the Grosse Landesloge of Germany speaks even more distinctly:

> "It is the duty of the Freemason to love, with all his soul, the highest Being, which we designate to be the Almighty, threefold-great Master-Builder of the whole universe." Who would here not think of the Cabala with its three World-Empires?—

Also in the Great National Mother Lodge "Zu den drei Weltkugeln" is God being revered in the picture of the Master-Builder of the Universe; and where the Grosse Landesloge of Germany refers with great emphasis to the symbolical pictures of the Evangelists, namely Man, Lion, Bull, Eagle,—this can just as well be the banner-picture of the Jewish people camping around the Tabernacle (Stiftshuette) in 4 groups, each consisting of 3 tribes.

The knowledgeable Dr. Settegast, for many years Grand-Master of the Old-Prussian Grosse Landesloge "*Zur Freundschaft*" and Confidential adviser to Kaiser Friedrich III, expressed himself in his "*Gesammelte Freimaurerischen Schriften für Freimaurer und Nichfreimaurer*" regarding the Christian principle of Freemasonry in the three Old-Prussian Grand Lodges (1904) as follows:

> "Incomprehensible it is to put the Christian principle foremost in a freemasonic sense, although ridiculing the true idea of Christendom in a World-League, which Freemasonry certainly strives to be."

Even though Brother Settegast later changed this remark under pressure from the Lodges, he did say it once, and rightly so!!

The "Profane" therefore may state that Christendom and the New Testament are only included in Freemasonry as an allurment, and only in so far when it harmonizes with the Jewish-Mosaic and cabalistic conception. It is also publicized that now, after the era of Peter (Catholiscism) and the era of Paul (Protestantism), the era of John would arrive. Catholicism also admits Jews who still believe in the Thora. Thus, the era of the "great and universal Master-Builder is being introduced, the Architect of all the worlds, or the cabalistic "threefold great Master-Builder of the whole universe," of which Brother Stresemann[34] spoke so proudly and joyously at the League of Nations Conference in Geneva,[35] thus furthering freemasonic goals.

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[34] Brother Stresemann became a Freemason shortly before becoming Chancellor of Germany in 1923, when Germany passed through unbelievably hard times after the First World War. The proclaimer of the cabalistic god belonged to the Grosse Nationale Mutterloge "Zu den Drei Weltkugeln," whose Grandmaster is the Evangelical Parson, named Habicht.

[35] Geneva is for Freemasons a specially blessed place. We are acquainted with the "Geneva Cross," consisting of 5 red "perfect" squares.

It is the time of the cabalistic Jehovah-belief according to the Law of Noah for further Judaization of nations and individual people.

In the "Mythos" of Freemasonry, the decisive content is Jewish, that is, the Jewish-national, the Jewish orthodox and the Jewish moral contents, all three gathered into one unity. It is thereby immaterial from which ancient cultures the Jews have borrowed these contents, without having digested them. This Jewish unity with its closely interlocked force has its effect on the utterly unaware Germans, who, when entering Freemasonry, have expected something altogether different. They find no counterweight within them against this efficacy. Their own racial belief, their German characteristics and their German ethnic sentiments were lost long ago. Their inherent value and their soul are banned. Thus, in their Aryan credulity, this Jewish tyrannical will, which is embodied in Jehovah, is bound to be victorious over this Aryan uncertainty within Freemasonry, as done already ages ago in the Romanic Countries.

2. *MORALITY*

The fundamental principles of Freemasonry, their "Mythos", and as we shall see, the conditioning (stamping) are the means to enforce Jewish "moral conceptions" upon other races, peoples and individual persons, and therefore also upon the German person, thus Judaize and demoralize him, depriving him of his human pride.

The monstrous lie about ennobling the human being through Freemasonry becomes painfully obvious when reading freemasonic writings, which confirm this great lie. I here particularly call attention to sources 7, 8 and 10 (see Source of Information on last page).

The authors of these works were subjected to typical freemasonic brotherly love, to the most severe persecutions; also by the freemasonized government; a part of Germany's most gruesome history of German culture and jurisprudence, but also a clear proof of how very much concerned Freemasonry is to remain veiled regarding their inner essence and their outer actions. The outer deeds belong to history; I myself have treated them extensively in my book *"Kriegshetze und Völkermorden in den letzten* 150 *Jahren"* ("War Agitation and the Massacre of Nations"; "The Coming War," Faber and Faber, 24 Russel Square, London). Here we are concerned with the unmasking of the inner essence of this freemasonic League.

The suddenly deceased Freemason Gotthold Ephraem Lessing (1729-1781) soon found in Freemasonry very much that was "musty" after they had entered also in Germany.

Karl Christian Friedrich Krause stirringly revealed to us his own experience 100 years ago, how a German, although filled with high ideals, had nevertheless become infested with freemasonic poison, and thus became a victim of deception. He fails to understand that Freemasonry really does not carry out this universal "Humanity League", still less to "enoble" man, although he was fully informed about the actually prevailing conditions!

He writes about the "Geheimnissucht" (secrecy-craze), the "cunning" trickery and "deception" which had infiltrated into Freemasonry, and he thinks

> "that it destroys and dishonors man" and is retained by the majority of the members only because of their ignoble intentions, at least secondary objectives.

He, the Mason, scathingly denounces:

> "History teaches that institutions"—in this case Freemasonry—"whose spirit has become extinct long ago"—Judaistic thought has always been the same—"continues to plague the world for centuries and millenniums"—"two terrible, all human goodness consuming ailments have entered Freemasonry"—actually the essence of Freemasonry—"namely secrecy-craze (subterfuge, mysteriomanie and mysteriokrysie) and blind obedience." Hereby, "the door of Masonry opened wide to lies and deceit, to haughtiness, power-lust, money-greed and all other self-satisfying inclinations."

No "Profane" can express himself more crushingly about Freemasonry, but a "Profane" is certainly not surprised that this noble, idealistic German, contaminated through freemasonic teachings, is unable to see the connecting ideas, although expressing himself quite embittered that Freemasonry was being misused by politics.

And thus embittered he writes:

> "Mentioning the Solomonic Temple just once in one of the first documents would have been sufficient—at a time when it was necessary—to borrow pictures and alleged ancient, but in reality self-fabricated secret sagas, about the building of Solomon's Temple for altogether different purposes, and using them for newly invented so-called grades, connecting them there-with in one way or another."

K. Chr. Fr. Krause obviously does not see that Jews are managing Freemasonry who thought the time has come, especially in the higher grades, to unveil their real face more and more and further continue to turn Freemasonry into a blind tool. Krause did not yet have the knowledge of the inner structure of Freemasonry as others had won, for instance Brother Eckert. And thus, in his utterly unsuspecting nature regarding the Jewish people, and in his freemasonic thought-confusion, he hopefully thinks of Brethren who

> "unfettered by habits, still unspoiled by petty motives, still without hypocrisy or slavelike mentality"—a most shocking characteristic attitude, due to freemasonic influence upon so many Germans!—"could save Freemasonry from its present degeneration, thus creating a truly noble Humanity-League."

This hope, of course, could not be fulfilled in the following times, due to the prevailing goals of (leading) Jews. These Jews, a hundred years ago, wanted to achieve still more than what they had attained during the French Revolution and through Prussia in 1812, who granted them social (burgerliche) equality. They gradually were able to work with more powerful weapons; they really were given the opportunity to still do more!

The "Friend of the Light" (Freund des Lichtes), too, is of the same opinion in the year 1838. It stated there:

> "I . . . took everything to be true. Even though I saw things during the ceremonies and oaths and obligations which were quite objectionable. But as I was never called upon to act exactly acording to these blameworthy obligations, for instance, the concealment of murder and high treason, etc., I considered them, although they are explicitly mentioned in the oath, to be merely empty form, kept so as not to remove the ancient landmarks. But after I have had the enjoyment of experiencing the 'brotherly admonishments' for not heeding any of them in the Howard case, and was also often scolded in freemasonic pamphlets to be a Judas . . . I began to investigate and found that the entire Order was nothing more than that which the whole world now knows it to be, an abyss of moral vileness, in which every kind of intrigue and hypocrisy is practiced under the veil of aniquity, high morality and love."

Brother Count von Haugwitz already urged King Friedrich Wilhelm III of Prussia and 1852 Brother Eduard Emil Eckert the State of Saxony to intervene against the Order. Both propose its dissolution—surely not because of the human Perfection of its members!

Brother Didler implores the Princes of Europe, and also Fürst Bismarck, to eradicate the Freemasonry with root and branches!

The dishonor and degradation of the German person through the Order increases stepwise with further realization of the Jewish goals. It happens automatically. One implies the other.

During the time of K. Chr. Fr. Krause, the noblest masonic "Virtues" next to "Secrecy" was also "Morality" and "Sociability" (Geselligkeit). That is not very much. Today, specific "Master-virtues" are "Secrecy", "Moderation" and "Charity."

Charity is demanded only among Brethren, and is extended also to widows of Freemasons and their children, as also to freemasonic orphans. This charity, however, is more than just peculiar. The Mason is explicitly obligated under oath to willingly help a Brother in stress as much as his situation demands; of course, only so much as the capacity of the help-giving Mason allows it, without harming himself or his family.

Thus, direct or indirect help remains only at the expense of others. It is practiced in business relations according to the handsome example given us by the two Jews, David and Jonathan, who enjoy special favors in the Odd-Fellow-Order (1. Sam 20; 10-23 and 35-42). Business negotiations between Freemasons and non-Masons are being hindered and turned over to a Brother even when the non-Mason is the Mason's employer; unless such business is not profitable enough for the Freemason. Every Freemason must basically see to it that he wangle "even one penny" to another Mason. This is not only to be taken literally for each economic business deal, but it includes generally also endeavors which further "the welfare of the worthy Brother" in all spheres: Who would here not think of favoritism, for instance in the field of employment for positions beyond all rightful boundaries and stately obligations. Freemasonic charity therefore carries a typically freemasonic connotation. This reciprocal help knows no ethical border. As a Jew must help another Jew also against the laws of his host-nations, so also must Freemasons pledge finally under oath to protect their Brethren even though they

> "are in the wrong, and against their own honor", and must, "inform them of all approaching dangers as soon as they receive knowledge thereof."

Every sense of justice is undermined and every morality scorned, German capacity for good achievements is subjected to Jewish freemasonic chavrus!

The High-graded Brother Didler describes the freemasonic charity in his "Denkschrift" as follows:

> "Regarding the much lauded so-called Masonic Charity we may be allowed to state that up to 1792 none of the European Lodges mentioned it anywhere. But when at that time through the writings of the renowned statesman, Edmund Burke, against the French Revolution, a Bill was being prepared to prohibit and close all secret societies in England, Freemasonry quickly resorted to proclaim the Lodges charitable institutions to counter this Bill; they succeeded completely, and from then on they promoted their entire politic-revolutionary drives through this mighty, and in its deception, extremely successful cloak of charitable endeavors. Thus, they now would have had a most fitting opportunity to show their highly praised charity, stepping gloriously into the light in the Schleswig-Holstein war (1864); but regrettingly, nothing of this can be found in all Germany; deeply grieved, we therefore must tell the present revolutionary freemasonic spirit for overthrowing throne and altar: that such beautiful Lodge-festivities only serve to deceive the honorable League, and to obtain tolerance from the government; and that further, according to the six written statements of most renowned Freemasons, the principle activities of the League certainly are highly dangerous to the State."[36]

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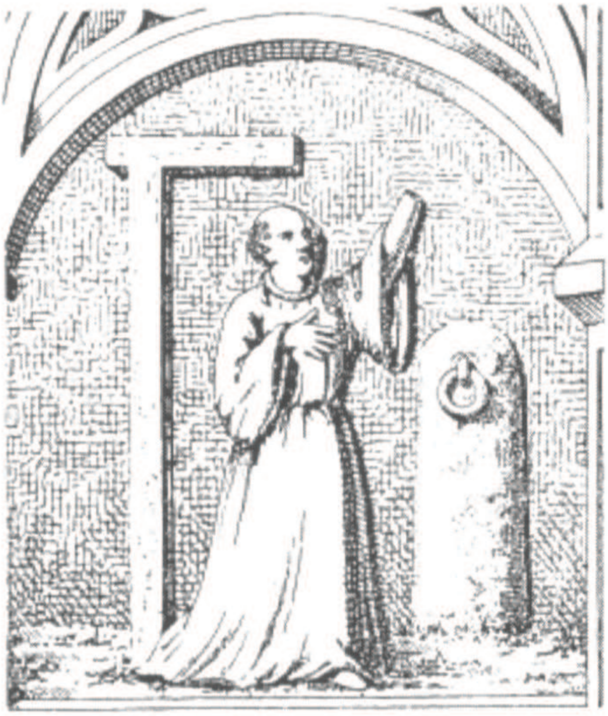
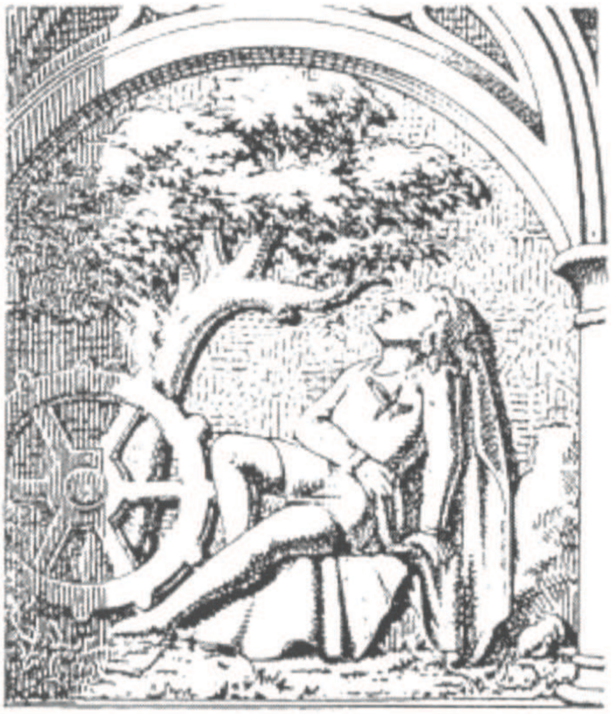
[36] Germany, because of freemasonic cooperation is required to pay 4000 Marks every minute up to 1988 to the Jewish-Jesuitish World-Capital. The victims of the "up" valuated money and the people suffer hardships.

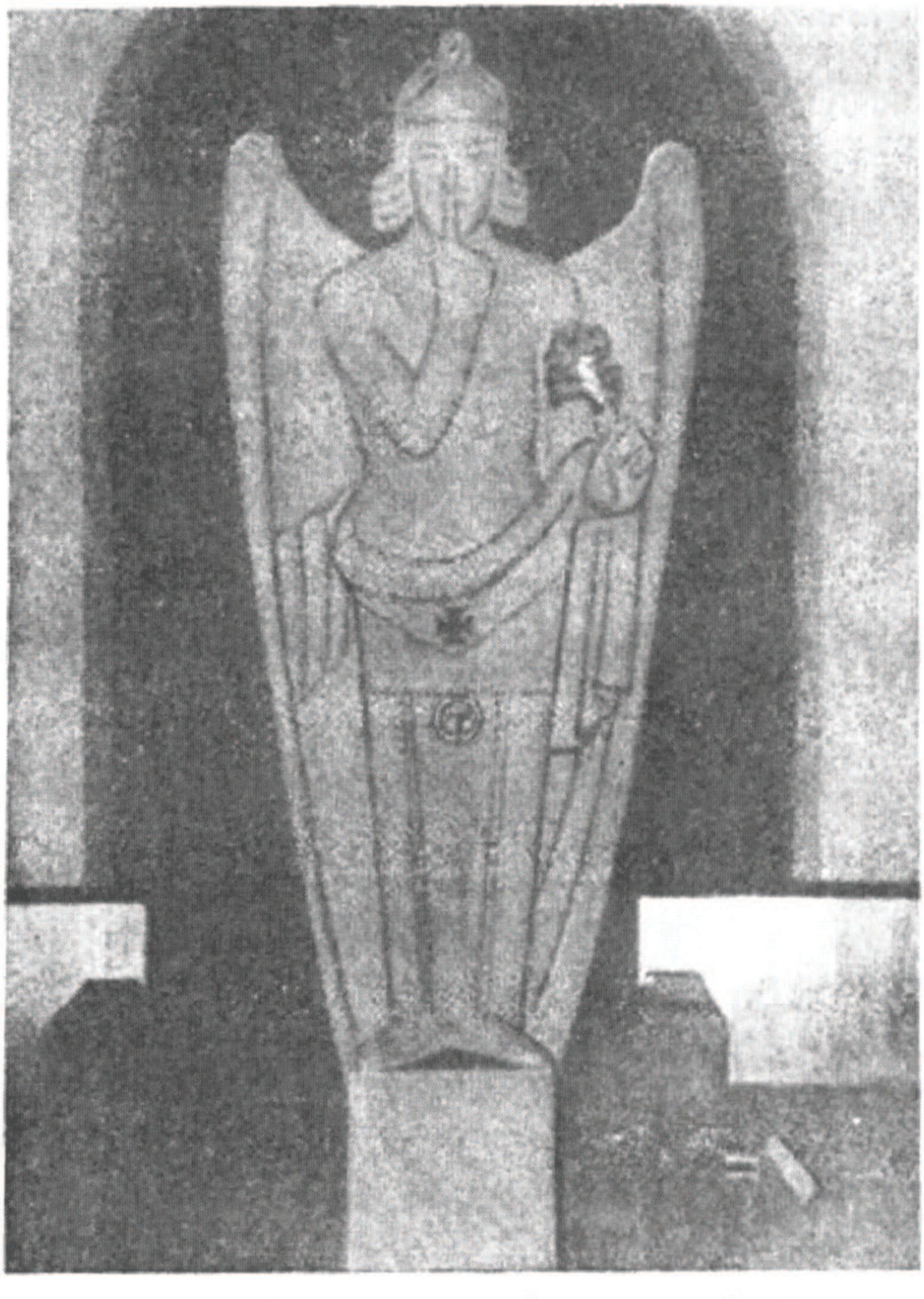


Monk with severed hand

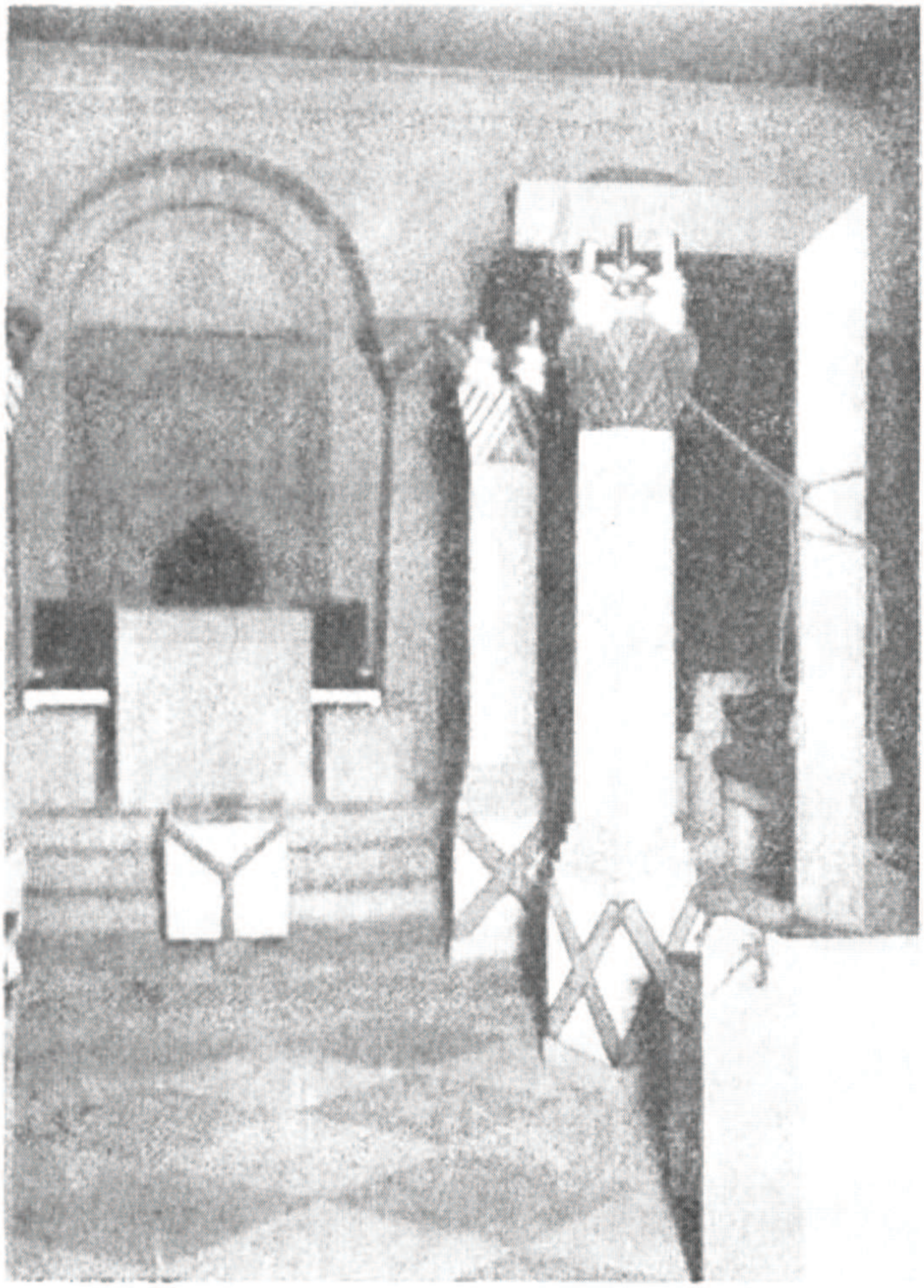


The murdered poet F. von Schiller

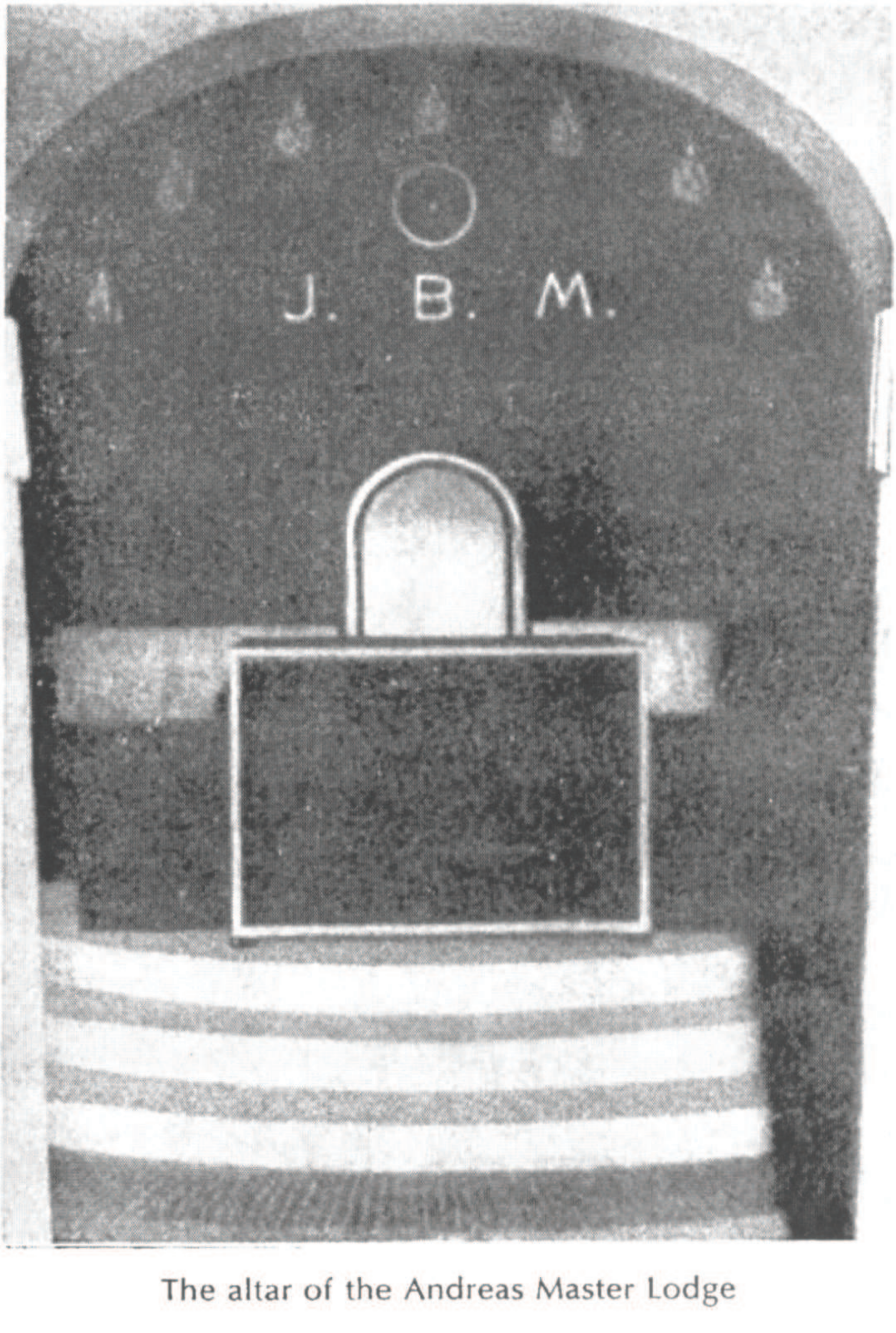
Field Lodge to the Rising Sun on the Somme



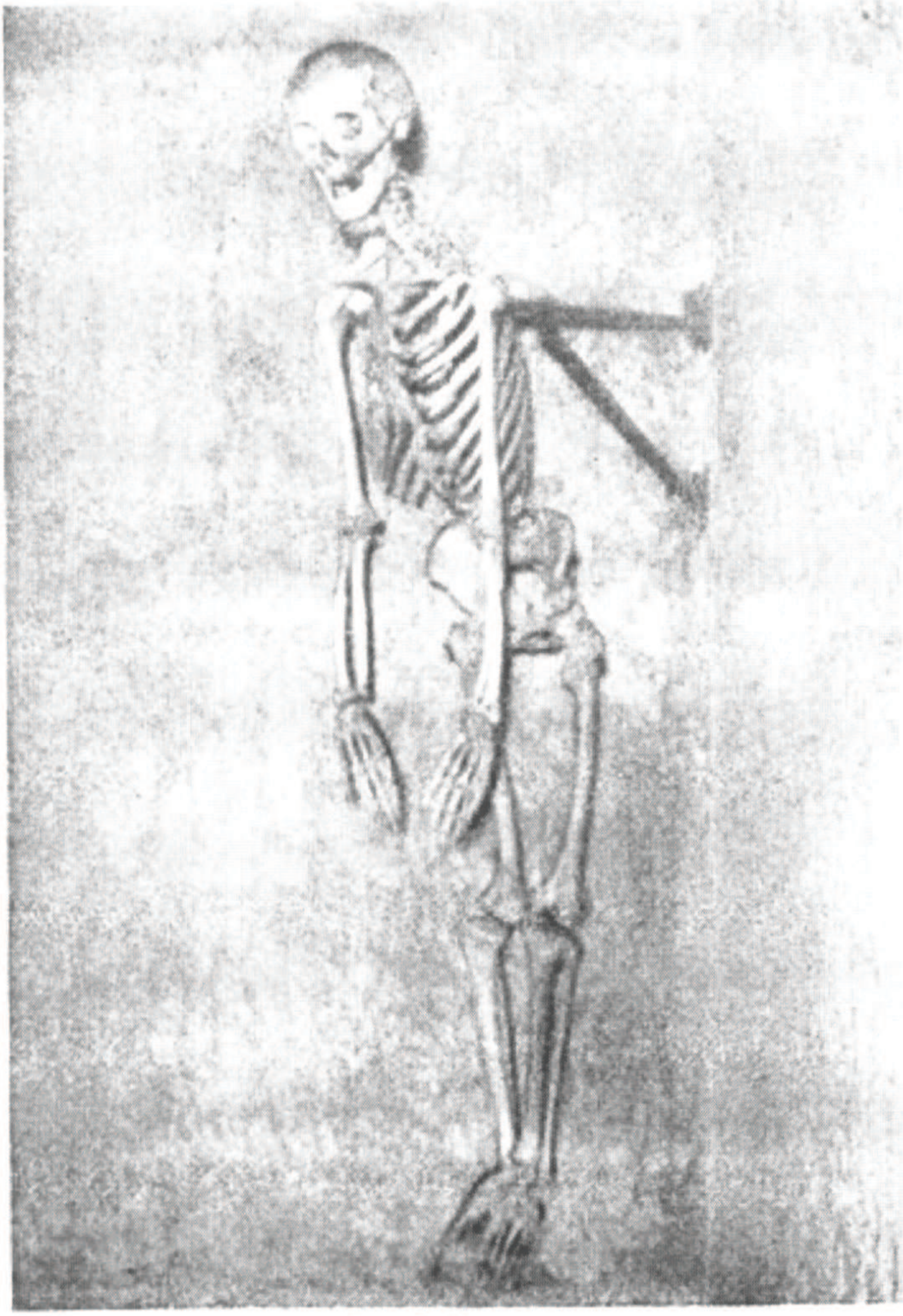
"Die merkwürdige Figur" — (The Noteworthy Figure)



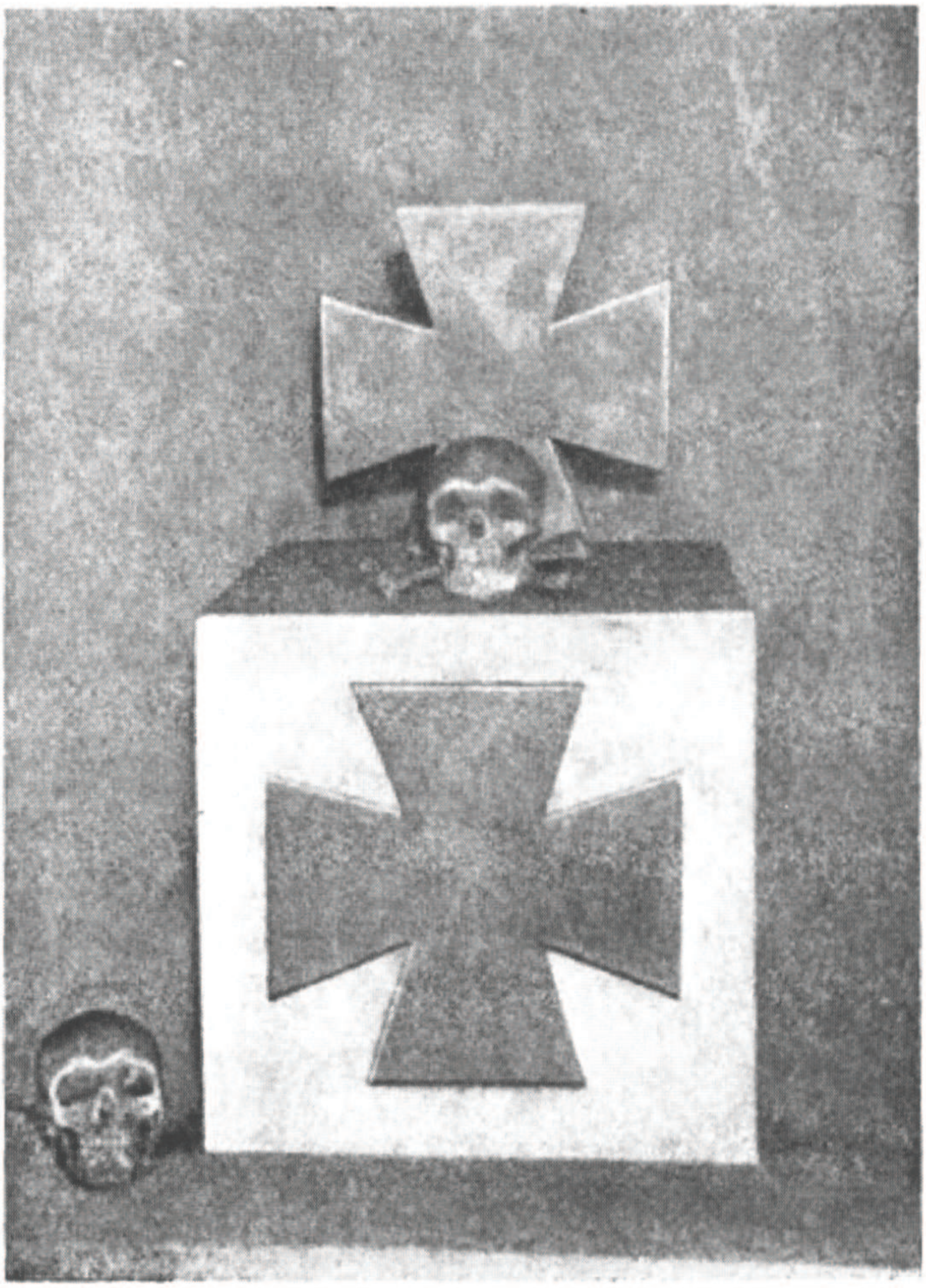
"The Gibbet" — (Der Galgen)



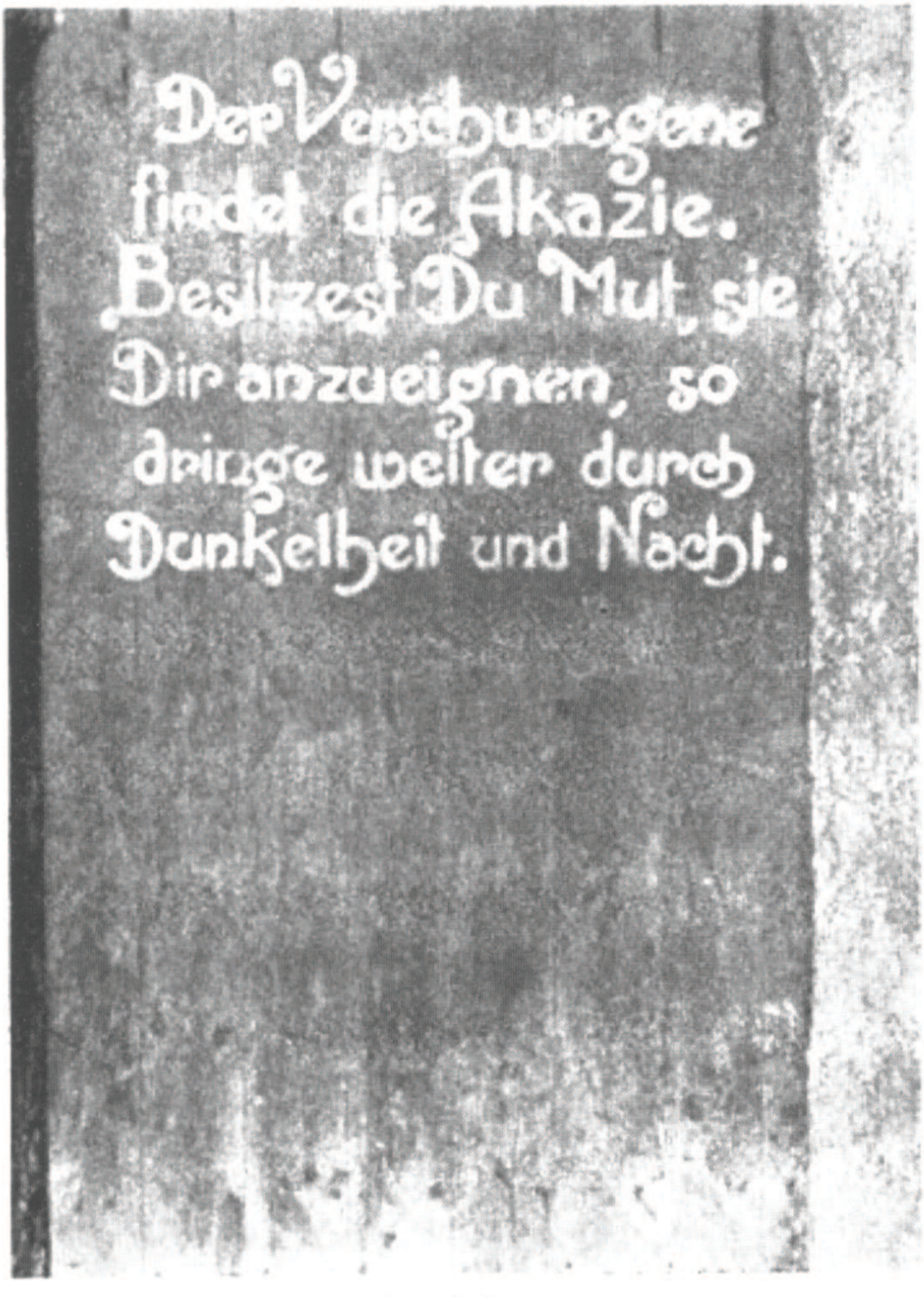
The altar of the Andreas Master Lodge



In the dark gangway

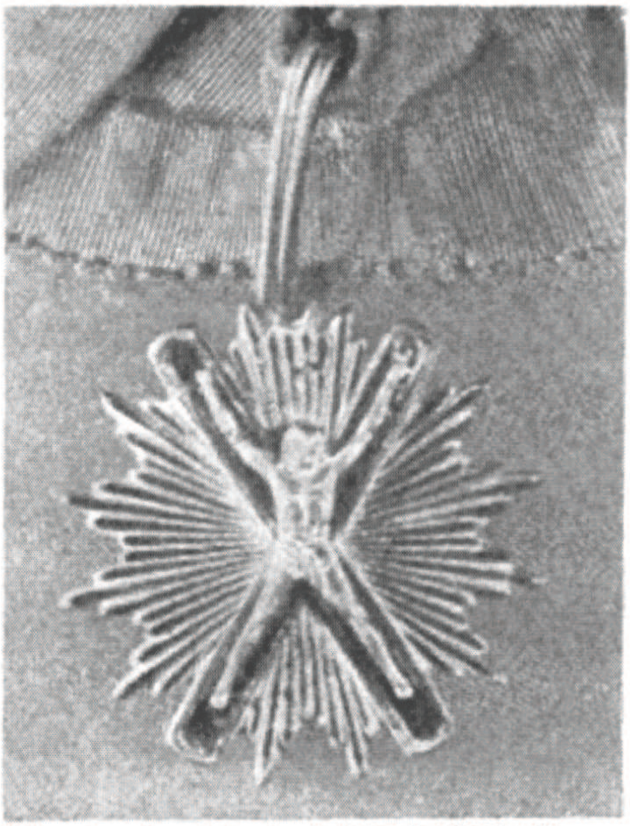


The form of the Iron Cross on the Cubus

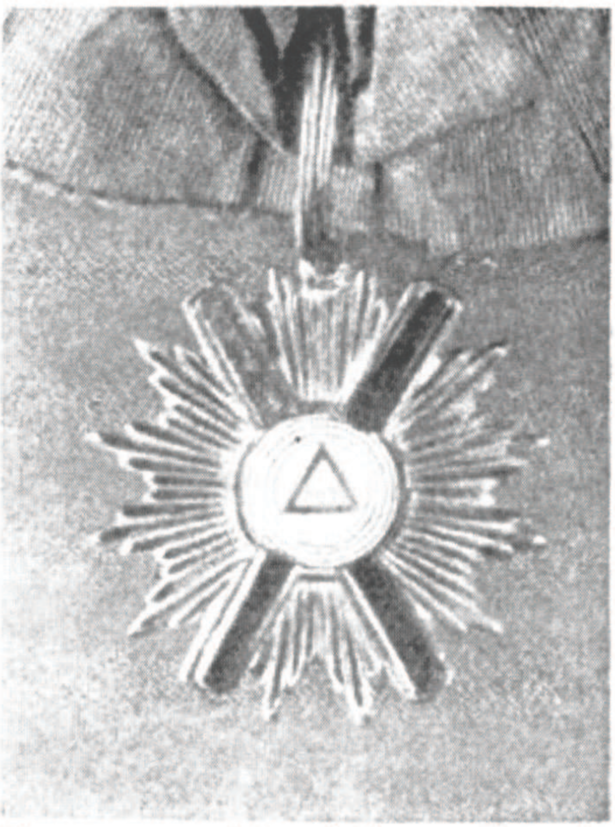


Der Verschwiegene
findet die Akazie.
Besitzest Du Mut, sie
Dir anzueignen, so
dringe weiter durch
Dunkelheit und Nacht.

From the dark gangway



"The Lodge Master's Neck Order" showing the front side "Der Deutsche lebend auf das Schaecht-(Andreas)-kreuz genagelt," on his chest the Christian cross.



The reverse side of the neck order shows the Cabalistic Jehovah Seal with the Hebrew Jehovah script.

The freemasonic pamphlet "KELLET" of the symbolical Grand Lodge in Hungary also expressed quite openly the following in July 1911:

> "It is not true that Freemason Lodges are charity clubs. In order to practice charity, it is not necessary to be locked up, to behang yourself with apron and ribbons." . . . "No, we are building the fundaments of a new social order. For this we need mysticity to keep ourselves together. Charity is only a cloak, which can be thrown off when no longer needed. The pledge of secrecy would, therefore, make no sense if only charity were meant, and the frightful freemasonic oaths would not be necessary."

Freemasonry is active in all regions of the earth as a society of reciprocity, and its charity is a charity at the expense of other people, yes, at the expense also of their own people as well, and at the expense of all morality! It is this freemasonic immorality upon which rests the power of attraction, which is so appealing to all weak characters, reaching far into the clubs and all social gatherings, which they thus control and overtly influence.[37]

The high-graded Brother Carl Heinzen, Grandmaster of the higher grades of the Freemason League, gives, according to Brother Didler, the following considerate opinion:

> "We know people who made themselves so contemptuous that one would expect that every respectable man would avoid contact with them or would strive to make them innoxious. But they always found support, not merely pecuniary support, but they battled themselves with secret help out of such embarrassing situations which would have broken the neck of an honest man; and finally they had become "Brethren" in a freemasonic society, whose influence reaches far into law offices and prisons. We do not wish to make accusations without having these facts at hand, but when suspicions are justified because of conspicuous appearances, the name Freemasonry should be identical with Plunderer, and the renowned Order likened to a reputation institution. This impression is strengthened by the fact that no written note under the address of a Lodge, or any masonic address whatever, may be mailed, and that Brethren may not discuss before an orderdly court matters which concern freemasonic affairs. It is also significantly

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[37] Taken from "Der Quell" 8, I quote basically the following characteristic story:

In America, of course at that time only (!), existed a certain "Businessmen's" or so-called "Warner's grade", whose members were watching whether Masons bought only from other Masons, and make only advantageous business for themselves with non-Masons. In this grade, too, of course, existed an oathly obligation. A Mason wanted to buy a pair of shoes from a "Profane" shoe merchant and was about to close the deal, when a Geselle, a Brother Mason, recognized that the buyer was a Mason and hindered the purchase through prescribed signs, which apparently seem to encourage the purchase, although this business deal offered no special advantage to the Mason and should therefore be handed to another Mason. An employee, therefore, was hurting his own employer.

The story ends: "David and Jonathan, the two Freemasons, understood this thing. The "Bursche" (the "Profane") shoemaker, was unaware of this.

characteristic that Freemasonry watches anxiously over any 'threatening' denunciation, that is, public discussion of freemasonic matters must be known immediately, and Grand Lodges must immediately join to ward them off."[38]

To these Master-virtues are added other complimentary virtues which the K.K. (Kingly Art) demands from their disciples: Obedience, diligence and steadfastness, and calling attention to the seven capital defects: imprudence, inconstancy, fearfulness, obstinacy, audacity and self-love, all harmonizing with such an idea of a righteous and ennobled society! Wholly in harmony, too, with this righteously ennobled society are demanded courage and fearlessness for the execution of certain tasks; of course, while maintaining the necessary caution! This explains also the surprising remark of fearfulness included in the seven capital defects of the "cautious" Mason. Hatred among themselves is forbidden. It could lead—when passion is aroused—to betray the League. "Intemperance" therefore, is especially stressed as one of the vices. "Moderation", however, when drinking alcohol, is only demanded outside the Lodge, so as not to divulge anything when intoxicated.[39]

In the higher grades, the virtues become surprisingly fewer in number; only secrecy and concealment are now demanded. In the lower grades, obedience, work and silence, also renunciation of any inherent will-power is required. The reviled "cadaver-obedience", which in unheard of slander is being attributed to our Army, is actually practiced within this Society for intellectual freedom. The muzzling, for instance, goes so far that even the "speaker" in the Lodge may not freely and frankly touch upon any freemasonic matter, everything only with permission, yes, often only after having informed the Master of the Stool, not to say anything about publications. Where is this renowned freedom of the mind when Freemasons are forbidden any investigation whatever regarding Freemasonry, and when Freemasons of the lower grades are detained from knowing what really is important in the higher grades? This is bound to lead to servitude and stupefaction of the Freemasons.

Free, upright and dignified men cannot be created in Freemasonry—we shall see this soon much clearer—but at best intimidated men only, mostly, however, men with enslaved minds, characterized by mystery-mongoring, blind obedience and intimidation; but also men who on the other hand are only too willing to become power-greedy through Freemasonry and through such cultivation in Germany assume themselves to be perfect, while being power-greedy, tyrannical and arrogant. Thus, more than often develops the characteristic freemasonic product of a deteriorating untruthful hypocrite. His face soon shows an expression of haughtiness, thus revealing also to the "Profane" the Freemason.

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[38] When I, in my "Kriegserinnerungen" (War Recollections), called attention to the corruptible influence of the German Freemasonry—whereby at that time I still exempted the Old-Prussian Grand Lodges—all united Grand Lodges turned immediately against me. This freemasonic reaction against me was also visible in our freemasonized Press.

[39] The differently interpreted alcohol prohibition in North America is connected herewith. (The alcohol prohibition in the U.S.A. became effective in January 1920, and was repealed in 1933.—J.E.K.)

This hypocrisy is even intensified by the fact that Masons, who in the Lodge address themselves as Brethren, usually outside the Lodge do not reveal themselves to the "Profane" as Masons, but address themselves very carefully with "Sie" instead of "Du." How dishonest this appears when considering that a Mason pretends to be befriended with a "Profane" who openheartedly makes kind advances, while the former must hide the fact that he himself is a Mason with all the related binding responsibilities.

Does Freemasonry still believe it can teach their members high-standing morality by drilling cabalistic symbols into them, or by giving them Hebrew names, or is this to improve the other traditions? The reader will soon come to realize, with horror, the terrible effect which the childish, unworthy and fear-arousing freemasonic customs must exert on the character of the unhappy victim of Freemasonry, as for instance: the dark room, the ridiculous disguise, the punches in the back and blows upon the forehead, the threats with dagger and sword, of being placed into a coffin, the "upward push" onto the gibbet, the stamping (conditioning) of the artificial Jew from one grade to another. In order to reach a final judgement, I point here, in this hour, only to all that which happens later.

All that which I have thus far said and could yet say, and perhaps should say, all that which I expect yet to impart in detail regarding harmful, immoral consequences, is secondary when facing the terrible immorality of a solemn pledge, an oath or vow for unconditional obedience for completely unknown future orders by a completely unknown Superior, confronted with intimidations through threats of terrible death-punishments and their clear hints when transactions demanded by Superiors must be followed or kept secret and which are known to be criminal. The pledge of blind obedience when orders are given by unknown Superiors, and remaining completely silent about all these occurrences which even only remotely implicate Freemasonry, and the acceptance of responsibility for both under all conditions, yes, even secrecy before Brethren who themselves are known to be Superiors, give to Freemasonry its terrible, character undermining significance. The constant repetition of oaths, the swearing of several oaths during an admission deepens the abyss of freemasonic immorality.

To create a "Philanthropist" who truly seeks to dedicate himself to the enoblement of the human kind, no horrible oaths or similar vows are needed, not even secrecy or blind obedience, enforced by fearfully monstrous death-punishments and all sorts of discriminations, all that is needed is an upright, truthful and morally steadfast person, nothing more. His transactions will always be only guided by his serious godly will for responsibility toward his own and other peoples, never, however, through fear.

Punishments, which the ethically guided State stipulates for its own preservation and that of its people, can keep the wavering person on the right path, and are therefore justified. Punishments, however, which lack such justification, which carry threatening consequences for transactions and omissions, even though they may be of a highly moral nature, are monstrous and must bring forth vileness and obtusion in the soul of that Mason who, nevertheless, is acting according to the oath, thus gradually breaking any character. But if the Mason strives to avoid such horrible destiny, he will be stigmatized as an oath-breaker and traitor and will be hounded down sooner or later by the verdict imposed on him.

K. Chr. Fr. Krause rightly speaks already of the oathly obligation of secrecy alone:

> "The ethical man does not even promise to keep anything secret before he knows what it is . . . and why, and how much . . . may be kept secret."

Every German must be such morally lofty person, and thus bring unanimity of his people only through such ethical will for responsibility.

The (communist) Revolution in Germany (1918, after the first World-War) enlightened every German how even under clear circumstances a sworn and worthily appearing oath can bring the oath-giver into a very precarious situation. The allegiance to the flag, which was holy to us soldiers, was dedicated to God, not to the Kaiser, was just as insoluble as a priestly consecration or, according to freemasonic opinion, the Freemason oath. Even though the Kaiser released this oath of loyalty after pressure from the representatives of the people, pressure and release were illicit and have confused the simplest basic conceptions of German morality. There is no liberation from an oath sworn to God. Anything else is a deception for weak-natured characters, and is disastrous, but also the form of the oath itself can have similar consequences. An oath can either be kept or consciously broken. Strong natures are conscious of this, the resulting conflicts are for them very hard to bear. Thinking about oaths and their wording must therefore be the consequence of this shattering folk-experience.

I mention the preceding paragraph in order to throw a glaring light onto the monstrosity and immorality of the freemasonic oaths given into the Blue. Such pledges are today the cancerous growth of our political life.

The Protestant Church threatens with hell; the Roman Church with purgatory and hell, but it knows also earthly punishments and preventive measures, as Excommunication and Index, etc. The Synogogue works only with earthly punishments. By threatening thus, a Jew is forced into obedience to the Rabbi. Freemasonry goes the same way as the Synagogue does. It holds its members obedient only by chaining them through fear of all sorts of treatments ("Begegnungen"), that means: regulative measures and death sentences, and both increase with the grades of effectivity of such fearful measures. Certain commands, of course, are not entrusted to many Masons, also not to those in higher grades, and they are therefore not exposed to any moral scruples. They do not ponder much about this and are not allowed to. They are burdened with the heavy blame that they let themselves be misused as the concealing hull of the "noble" freemasonic nucleus.

German Lodges now claim that oaths are no longer applicable. They would not be taken, but only read by mouth, "so as not to remove the landmarks." This is typical freemasonic circumscription. Oath formulas are actually for quite some time only read aloud, but not repeated by the Mason, and he, also the German Mason, solemnly pledges to the Master of the Stool—for instance in the Johannes-Apprentice grade of the Grosse Landesloge of Germany, before the altar, the right hand placed on the Bible on the first chapter of the John Evangelium, whilst the left hand puts the circle-point on the uncovered breast onto the heart—that he accepts the heard oath as an obligation "on the word of the honest man." Sometimes the formula of admittance states among other words: "auf Freimaurertreue als ehrlicher Mann (with freemasonic faithfulness of an honest man). Demanded further is a hand-shake "to represent the oath." Outwardly, the placing of hand on the Bible already signifies the oathly "obligation." It is the ancient form of Jewish oath-giving. The Statutes of the Grosse Nationale Mutter Loge "Zu den drei Weltkugeln" state specifically: "He, the Mason, considers his League obligations to be holy. The Mason's word is to be equivalent to the most solemn oath." The Grosse Landesloge of Germany speaks in their charters of an "affirmed oath" (abgelegten Eid), etc. Brother Fischer expects the Apprentice to answer the question in a Catechism, how he has obligated himself to the Lodge: "With a terrible oath."[40]

In the Catechism of other grades, the answer to the question, what certain freemasonic symbols really suggest, is that Masons would rather suffer the terrible punishments suggested by these symbols, and which are orally read as oath formulas, than to become disobedient or reveal the secrets. Hieber, too, gives a similar explanation: that the just mentioned signs illustrate the terrible punishments to which the Mason has subjected himself by accepting the oath. Thus he stresses, for instance, that the searcher in the Johannis-Apprentice grade, when committing the pledge, acquiesces to suffer the destruction of the "spirit, soul and body, as expressed in the old"—by no means the outdated—"oath formulas."

The form is immaterial, the essence is the decisive factor, and the freemasonic spirit extorts unconditional obedience and unconditional silence, and many other things by reading horrible oaths, which are accepted and become binding through an obligation, a pledge, a promise, or whatever it is being called.

The already often quoted "basic constitution" of the Grosse Landesloge of Sweden states quite clearly in Article 7:

> "If a Brother breaks a secrecy oath, which he pledges to the Order during his first admission, by either revealing to strange laymen or to Brethren of lower grades anything of that which has been entrusted to him in the Order, however it may have happened, he will be found legally guilty for having broken the Law and must suffer the verdict to

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[40] Just recently, that is after the publication of this book in 1927, oaths are supposed to be known from now on only because of their historical significance.

which he submitted himself when swearing the oath" ("that my neck will be cut off, my heart, my tongue and my entrails torn out and all thrown into the bottom of the sea, that my body be burned and its ashes thrown about into the air," etc.) "and delivered to the unknown and concealed executors; never to be safe from their reckoning hands in all the places of the round earth, where righteous and free and accepted Brethren are found and do their work."

Here a few examples of Freemason oaths taken from "Geheime Gesellschaften in alter und neuer Zeit—mit besonderer Berücksichtigung des Freimaurerordens" (Secret Societies in ancient and newer time—with special consideration to the Order of Freemasonry) by P. Ch. Martens, published by F. E. Baumann, Bad Schmiedeberg and Leipzig, Second Edition:

> "I pledge and swear in the name of the Most Highest Master-Builder of all the worlds that I shall never uncover the secrets, signs, grips, words, teachings and customs of Freemason Brethren and to observe eternal silence regarding them.
>
> "I promise and give pledge to God that I will reveal neither with pen, sign, words, and gestures anything thereof, nor write, carve in stone or metal, or allow to be printed anything which has up to now been entrusted to me, or will be known to me in the future. (!) I bind myself thereto by the punishment to which I have submitted, should I not keep my words, namely, that my lips shall be burned off with a red-hot iron, my hand severed, the tongue torn out, the throat cut and my body finally hung in a Lodge of Freemason Brethren during the work and admittance of a new Brother, to the shame of my unfaithfulness and to frighten others, then to be burned and the ashes strewn into the air, so as not to leave a trace of the memory of my treachery. So help me God and his Holy Evangelium."

Another oath: The Apprentice-oath, from the Apprentice Catechism, by Brother Robert Fischer, who was in 1875 Master of the Stool in the Lodge "Archimedes zum ewigen Bunde" (Archimedes for the eternal League), in Gera. This oath is almost literally identical with the oath of the most ancient "Kunst Urkunden" (Art Documents. Der Quell, Folge 7):

> "I, N.N. do solemnly and sincerely swear by my own freewill in the presence of the Almighty God and this venerable Lodge, dedicated to St. John, that I will cover, conceal and never disclose the secret customs of Freemasonry which are being entrusted to me now or later (!), except to a true and lawful Lodge of Brethren and Journeymen, who I come to recognize as such after a strict and profound investigation. I further swear that I will not write, print, cut, paint, draw, carve or engrave or cause to have (these things) done on any movable or immovable thing under the heaven, whereby they become readable or understandable, or which contain the remotest resemblance to a sign or letter whereby the secret art could unrighteously be obtained. All this I swear to uphold with the steadfast and unshakable resolution, without wavering, secret reservations or inner evasions—under no lesser punishments than that my throat be cut, my tongue torn out

> by the root, (and be submerged in the sand of the sea at low tide one cabletow length away from the shore, where high tide and low tide changes twice in 24 hours. So help me God and keep me steadfast in this apprentice obligation to which I have submitted myself."

"Der Quell" 7 further gives the oath of the Mastergrade. The opening passage sounds just about the same as in the preceding oath. Then follows a pledge to keep silent about the word and grip of the Master of the Stool, and to fulfill official obligations:

> "All this I swear with a steadfast and unshakable resolution to uphold under no fewer punishments than that my neck be cut crosswise, my tongue torn out, my heart removed from my breast and my body to be torn in two pieces, so help me God and protect me in this obligation appertaining to the Stool."

According to the Ritual of the third Freemason grade of the Grosse Landesloge of Prussia, the Master-oath sounds as follows:

> "Likewise will I keep my Brother's secrets, should they be entrusted to me, as though they were my own . . . I will give him (the Brother) early notice of all approaching dangers as soon as I have knowledge thereof, and I will also serve my Brother with all my strength, however, without any disadvantage to myself and my family. I further promise never to seduce my Brother's wife, sister or daughter."

Then follow the usual threats of murder.

According to Quell 9, the Andreas-Apprentice Journeymen oath contains the sentence:

> "I finally promise to love all my Brethren . . . with all my heart and to protect them with advice and deed, even though I loose my own honor, wealth and blood, so help me God."

During the admission, the Andreas-Master gives no less than four pledges, promising thereby . . . that he

> "will try to procure from all ends of the earth, capable workers and building materials for the construction of the Temple, to defend with steadfastness the purity, growth and the honor of the Order, and to fight for it wherever it is demanded . . . But should I ever perpetrate against this, I am willing to suffer all the punishments and encounters to which I myself have freely and willingly agreed through my previously given bindings"—this means as a Freemason in the lower grades—". . . and now again condemn, and all this without even daring to desire the least pity, so help me God, the highest Architect."

In some of the higher grades the punishments threats are even more fearful: tearing out the eyes, dismembering the body and discarding it underneath the rubble of the Temple.

Another source gives yet the following oath of highest grades. The Freemason Marten neglected to include the punishments. But we know them and will not miss mentioning them. The entire oath is worded:

Oath 1

"In the presence of this laurel-crowned skull, the emblem of the noble victim of the irresponsible power

"I swear obedience to my lawful Superiors within Freemasonry . . . promise to be true and honorable onto my death to the Order and to all my Brethren and to safeguard irreproachably the secrets of the chev. Kadosh.

"I do swear that I will never, not even to save my life thereby, subject myself to any material despotism which usurps and missuses the ruling power to suppress and enslave men (Menchen).[41]

"Likewise do I swear, never to subject myself to an intellectual despotism which suppresses the freedom of the thought.[42]

"I swear to honor forever the martyrs of the belief and of freedom, and to learn from their examples, rather to die than to become untrue to my oaths."

Oath 2

"I swear to dedicate my entire life forces for the realization of the chev. Kadosh goals, to protect the innocent, demanding the right to fight against oppressors.[43]

"I swear to dedicate my influence . . . my existence to this intention. I swear that I want to be at all times up to my death a truthful Apostle for truth and justice."[44]

Oath 3

"I do swear that, should a chev. Kadosh on the battlefield give me the sign, I shall sacrifice my life to save him. (!)

Oath 4

"I swear to contribute to the propaganda for the dissemination of masonic principles with all the means available to me. Under my feet I step upon the kingly crown. Not as a symbol of a specific form of government," —that is certainly true, for the Jew wants to rule the world for himself— "but as the emblem of imprudent, irresponsible power. Under my feet I step upon the papal Tiara. Not as a symbol of a belief, religion or a special church"—that is right, for the Jew wants to force his own belief in Jehovah on all the nations.

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[41] Meant are Jews and Jew-adherents. John Stuart Mill "took an active part in the debate on D'Israeli's Reform Bill, moving amendments to oust the word 'man' and insisted to insert 'person' and helped to extort from the government several useful modifications of the Bill for the prevention of corrupt practices." (Enc. Britannica 1911.)

[42] Meant is the Jewish world of thought.

[43] Meant are the enemies of Jews and Freemasons.

[44] Truth and justice, in Freemason language means Jewish justice.

These examples of oath-formulas, which Freemasons accept with sworn obligations and which binds them world-wide, will, no doubt, suffice.

K. Chr. Fr. Krause opposed such state-endangering oaths. They actually are not only treason against the State, but also are they highly treacherous to the country. But the completely freemasonized State—as Prussia and Germany have been for quite some time, if not obedient to the Jesuits, whose influence is still greater than that of Freemasonry—is, of course, not allowed to take any measures against Freemasonry. The laws of Freemasonry are very likely formally identical with those of the freemasonized State, and harmonize with each other. During the great ethnic lawsuit in Munich in the Spring 1924, it became clear that Kahr and his companions had planned their subversion together "with a Minister of Justice" and were thus supposed to have been judicially immune. And Freemasonry, very likely, has also regulated its Legislature, so as to harmonize with the State. Many laws, therefore, are certainly made only against honest men. It would, however, be very interesting for every German to know how far masonry governs our entire judicial administration and our legal rights, even covering all individual legal actions. But let us not forget here in this highly treacherous freemasonry, with their oath-bound promises, the monstrous immorality itself.

K. Chr. Fr. Krause writes regarding this immorality: "So low can a society sink." All that which he saw with horror and spoke about a hundred years ago so vehemently is fully valid today. The oaths are almost literally the same as they were then, and have exactly the same meaning and weight. But the number of Germans who belong to this "sunken" society has increased. The fatal activity of Freemasonry within Germany has multiplied, therefore our descent, the cause of which is not so clearly seen by the world, and certainly not seen by Germans. The often quoted stories about great Germans like Fredrick the Great, Lessing, Goethe, Herder, Bluecher, Kaiser Wilhelm I and Kaiser Friedrich, and those men who have lost their lives and were buried in a most mysterious manner, Mozart, Friedrich Schiller, even connecting them with the "loftiness" of Freemasonry is a deception. Had only one of these noble men, who often were dispensed from the Ritual, known fully the secrets of this League before his entry, Freemasonry could then brag about it. But thus they are deceived and draw others into the same evil.[45] Most of them, however, became embittered enemies of Freemasonry. K. Chr. Fr. Krause was certainly right in his observations, even though Freemasonry never had any other essence than that which he characterized in his words: "So low can a society sink!".

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[45] Brussels is the Seat of the Grand Orient of Belgium. Here gave in 1907 Brother Gartz to the Grandmaster of the Grosse Landesloge of Germany the Brotherkiss to the Grandmaster of the Orient in France, Brother Boulay. In 1870, the Grand Orient of France had set a prize of one million Franks for the head of King Wilhelm, as the "mad dog"! The Grand Orient was by no means horrified when this Brotherkiss was being exchanged, nor did he disavow such whipped-up assassination of the German regent.

We are also deeply shaken by Br. Didler's reference to a letter written by Br. Grandmaster Johann Heinrich Voss to the Grandmaster Mommsen regarding the system of the Grosse Landesloge of Germany in Berlin:

> "In the eleven years I should have learned a few things about the Interior, where the secret is supposed to be, and about the unwatched Watchman of it, but so far I only know that those acts which I had to publish, so as to give"—not to remove from—"the laymen a biased opinion regarding the validity of our sect, was no more than a farcial play, over which even the visible managers in Berlin were laughing, nothing more than a farce like other untrue and *internationally fabricated* reports about the origin of the Order being in Sweden and Scotland, the Templar Order stemming from the Eleusinian Mysteries, and the Egyptian hierarchy. How can an Order emanate truth and virtue which *publicly sanctions dishonesty* and misuses moreover the eagerness of a righteously minded, unsuspecting youth? How can there be a good conscience in the hands of Wardens who hide themselves and their origins even more than their teaching, who care *nothing* about the spirit and righteousness when summoning someone, but question him only about the possibilities to use these circumstances to their advantage, that is to further the Order; who *shamelessly demand* from these promoted men *that they pretend to know what they do not know;* who do not reward noble sentiments as genuine work for the Order when someone rejects such unreasonable demands, but *punish him* with haughtiness and *threats,* though continue nevertheless to include the name of this almost ostracized honest man who did not want to lie in blind obedience, pretending as though he were an adherent follower of the Order when someone else is to be lured into it!—Already years ago my objection, how an Order which calls itself free could accept as its basic law such dreadful enslavement of spirit, embarrassed them considerably. One must already be quite deluded not to detect immediately that such principles have hierarchic goals, the most fearful of all tyranny.—Why the secrecy with such atrocious oaths? And why so many symbols, which keep on multiplying the further one comes and which assume a moral meaning only through arbitrary interpretation, as though I would declare the chaos on my writing desk to be moral?"

Where oathly bindings are not sufficient, extortion straps are effective. They are characteristic means used by this noble Brotherhood.

In addition to the damage done to the character of the German people through freemasonic morality, there is also the colossal degredation of their racial consciousness. Freemasonry is continuing that which the introduction of Christianity has begun, and what Judaism, which seeks for itself blood and ancestral information, strives to attain: the defamation of passed German history and the destruction of German blood and cultural characteristics.

In Freemasonry, the North is the seat of darkness, the opposite side of life, and the place of all vices and defects. In the North are the raw, rugged stones which picture man in his raw and imperfect state of nature, and according to the schemes of the freemasonic drawing-board must be improved with hammer and trowel, in the higher grades, with battle axe and dagger, into a "perfect cubus", so as to conform with Jewish interests. For the building of the Jewish Temple, only "beschnittene" (circumcized) stones can be used. This "cubic perfection" therefore, is already governing in the South. The dim light of the moon is illuminating the North, the South lies in glittering sunlight. But it is the East where the real Jacob is loose. There is the seat of culture, of light, of wisdom and all spiritual endowments, but especially of "*Bildung*", very likely the "*humanitarian*" education. There also is enthroned the Master of the Lodge. And as the sun rises in the East and then moves southward to the West, thus also is all the beauty and magnificence and especially again the providing "*human* love" in the Odd-Fellow-Order going from East to West in the configuration of the Jew Abraham. We poor ones in the North are just about to receive all this. Freemasonry in its *human* friendliness will give it to us through the Jew.

The great lie, "ex oriente Lux", pictures this Jewish conception "from this side blows the spirit of life." It is in our days mainly kept alive through Freemasonry. Through it does the Jew strive to strengthen everywhere his own vigor, otherwise also by lessening the strength of his opponents. Not from the "Orient", not from the South, but from the North came the culture, and with it the moral consciousness for responsibility throughout the earth towards all other fellow-humans, before the Jews appeared in the historical recordings. But the German believes this lie, is even satisfied to believe it. He is also quite willing to exchange his own mothertongue with the Jewish-freemasonic-Jesuitic artificial language, the Framasona-Esperanto, which he accepts in the disguise of a harmless-sounding "Business-language", thus depriving his own offspring of the possibility to give expression to their own German soul.

The German Freemason, thus deprived of his own racial consciousness, is also being conditioned for the acceptance of Jewish history—and world-conceptions, he is even willing to acquire Jewish characteristics. All this had been necessary in order to smother the German hereditary traits, thus turning the German persons into artificial Jews. How strong, however, must be the German blood and the German soul that despite all this some German Freemasons—although they can be counted by the fingers—do not succumb, but manage to remain, yet painfully, awake.

FIELD-LODGES AS EXAMPLES OF FREEMASON "MORALITY"

I chose the foregoing example because it confirms so painfully the destruction of German blood-sensitivity and German consciousness for dutiful behavior.

Not until January 10, 1915—by no means at the beginning of the (first) World War in August 1914, as should have been expected, considering the attested "true and fatherlandish" sentiments of the Grand Lodges—did they make the following decisions:

> ". . . whereby communications with freemasonic corporations of States which are at war with us are temporarily at rest."

The Grand National Lodge of Freemasons in Germany gave the following elucidation thereto:

> "Individual Brethren have the permission to enter those Lodges which are subordinated to these corporations, and Brethren of those Lodges will also be admitted when visiting us. Official negotiations of the Lodges as corporations, however, through exchange of letters, dispatch of delegates, interchanging of honorable members may not take place."

For the "Profane," this typically freemasonic elucidation represents the abrogation of the above given decision, which therefore was only sand in the eyes of the German people.

The German Grand Lodges, consequently, were fully in conformity with the decision that their members in occupied territories of France, Belgium, Luxembourg, Rumania, etc., could enter or leave the Lodges, and vice versa; war prisoners and others of enemy States had admittance in German Lodges—thus facilitating hostile espionage.

In further activities of such "truly fatherlandish" sentiments and for the facilitation of communication with Brethren of States that were involved in this war, there developed German Field-Lodges in occupied zones, for instance in Kovno, the "German Warte an der Memel" (in East Prussia, administered by the League of Nations in 1919-1924): in Wilna "Zum flammenden Schwert" (the Flaming Sword); in Warsaw, "Zum Eisernen Kreuz im Osten (Iron Cross in the East); in Mitau "Zum Deutschen Schwert im Osten" (German Sword in the East); in Brussels (whose Master of the Stool was a telegraph inspector), the Field-Lodge "Stern zu Brabant" (Star of Brabant); in St. Quentin, the Field-Lodge "Zum Aufgehenden Licht an der Somme" (the Rising Light on the Somme), etc.

This last mentioned Lodge (Zum Aufgehenden Licht an der Somme) was founded by the Grand-Mother Lodge of the Eclectic Lodge in Frankfurt on the Main, whose relationship with the French Masonry was moreover, exceedingly intimate. We are including a picture of this Lodge, (see photo section), the aspect of which fills us free Germans with scorn and shame, especially so, as we recognize fully the significance of the apron in its monstrous immorality.

This photograph was taken in the Spring of 1915 in a room of a French Lodge. Behind the Altar are seated (seen from left side of the viewer) the Master of the Stool, Br. Wilhelm Ohr, about whom we shall say more later, and the Master of the Stool, Br. Witt-Hoe, known today to be the Grand Archivist of the Grosse Landesloge of Freemasons in Germany. The "Humanitarian" and "Christian" Freemasonry is worthily united in this picture. Seen from the left towards the Altar are standing the uniformed in field-gray Brethren Oehler, Kowalski, Ott, Thone and Eike; on the right, beginning at the Altar, (are the Brethren de la Chaux, Bodenstein, Epstein, then in field-gray Brother-chain, Brother Sparr in plain clothes, the photographer of St. Quentin, and finally the field-gray Br. Schneider.

Any final word would only weaken the effect of the presented picture!

Later, the Etappen-Commander became alert to the machinations of the Field-Lodge in St. Quentin; it was dissolved, but continued nevertheless its work, as is proudly emphasized in a Freemason pamphlet!

The German people and the ancient Army demand from the entire Freemasonry an account regarding the dishonor inflicted with such contrivance upon the field-gray honor garb.

Brother Wilhelm Ohr was "for those who know" one of the greatest. During the war he found the time for a great work: "The French Spirit and Freemasonry." In this book he states:

> "I myself have lately had the opportunity to discuss all these matters in detail with French Freemasons in France occupied by troops. Subjectively, they are quite convinced to work rectangularly on the basis of ancient duties, there are men among them who possess the 33rd degree of the Grand Orient and who belong to most influential dignitaries and leaders of the French Lodge-world."

And this even though the German Lodges, too, had known that the Grand Orient had been one of the originators of this war, the wildest warmongers and the most unrelenting enemies of Germany!

Under the leadership of the Brethren Ohr and Witt-Hoe, the individual working goals of the Field-Lodge were as follows:

1. "Cultivation of lively and intimate communication with Home- and Grand Lodges, and viewpoints regarding international World-Masonry with states being at war with us, when considering the great tasks with which the German Freemasonry will be confronted after the war."

How cordial this relationship with the international Lodge-world really was, can be gathered from the "Dienstbefehl" (Official Order) which this Field-Lodge was obliged to publish:

> "Attempts from neutral States invoking masonic ideals to obtain such information (regarding personal status in occupied zones) through our Brethren in the field, must be categorically refused."

It therefore seems that such attempts were made with great success, and that such warning to hinder detectable high treason was needed, when considering the "true and fatherlandish" sentiments of freemasonic Brethren, otherwise no one would have thought to release such an order.

2. Another working-goal of the Field-Lodge was: to transmit homeland charity in Lodges for German soldiers in the field or captured in France. The Field-Lodge therefore had direct entry and contact into enemy-land! What services in return were demanded by our enemies? The prisoners-of-war welfare in Germany rested partly in freemasonic hands, thus assuring for Freemason Brethren in captivity preferred treatment and encouraging espionage in a shocking manner.

3. The third working goal was: Participation in a spiritual activity of all Brethren, especially Apprentices and Journymen, educating them to assume masonic characteristics. This kind of character-forming is illustrated by the themata of the lectures given, for instance:

> "What are the duties of a German freemasonic Brother when facing a Brother Mason of nations at war with us?"

We are acquainted with these "Duties," they are a mockery to the duties of a soldier.

These masonic duties mean that also a soldier as a Freemason must heed "the great distress signal" when given by another Freemason Brother.

This "distress Signal" (Notzeichen) given by a threatened Freemason Brother, is conveyed by putting his hands to his forehead, the palms of his hands placed frontward, so that the thumbs and index-fingers form an evensided triangle. The other two are formed by the middle-line of the head and the upper and lower arms.

Such a distress signal is used in all wars, and was also used in the First World War on the enemy and in hospitals wherever special privileges were sought. The Ludendorff's "Volkswarte" has given many instances thereof.

According to the Ritual, a threatened Freemason Brother must call while giving this distress signal:

> "A moi, l'enfant de la veuve de Naphtali!" (To me, child of the widow of Naphtali!)[46]

That Brother, however, to whom the signal was given had to act against his soldierly duty and give brotherly protection to another Brother. The proclamation of such "duties," according to Freemasonry, is compatible with loyal allegiance to the flag and to German manly dignity.

This breeds high treason for ones country, and leaves to destiny whether the Freemason Brother becomes a traitor or is spared such destiny.[47]

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[46] Br. Mullendorff thinks it means: To me, you children of the widow Naphtali.

[47] Freemasonry seeks to master the resulting indignation of the German people by claiming "that the signal was discontinued after the First World War." Not one single word of this is true.

3. *THE MARKING OR SYMBOLICAL CIRCUMCISION*

As an example for this stamping, the following procedure in the five lowest grades of the Grosse Landesloge of Germany standing "furthest to the right" is briefly presented. In the Grand-Lodges with fewer grades, the transactions are crowded closer together. Deviations or occasional changes are for the "Profane" unimportant:

> "In outer customs, the sign of recognition, the symbols . . . however, represent neither the only nor the specific secret in Freemasonry. This consists rather in the effect of these forms on the inner being of the individual person."

Thus writes the Grosse Landesloge of Germany; and states further:

> "Freemasonry first of all thinks of a Jehovah as a God of the center"—this means, therefore, the Jehovah in the cubus or in the first circle of the cabalistic world-scheme" . . . and then demands that man on this base, in the midst of decay, build himself up through sign, grip (of hand) and word."

The Freemason Aspirant appears in the Ritual of Freemasonry as the "unhewn stone" which is to be hewn into a cubus.

Br. Gloede of the Grosse Landesloge of Freemasons in Germany calls this *"unhewn stone"*

(unbeschnittenen Stein)

with thanksworthy clearness also "uncircumcized" stone, thereby pointing to the hidden meaning of the Ritual, to the symbolic circumcision, which on another page will be revealed even more clearly.

According to ancient Jewish law, the non-Jew had to pass through the Water-Christianization before being admitted as a fully worthy Jew, and cleansed from all non-Jewish blood; and thereafter made into a completely worthy Jew through circumcision. "Taufen" (christening) in Yiddish means "schmaden," which however also means to exterminate, to uproot. In the eyes of Jews, this christening carries this secret meaning. Freemasoning, then, is to turn the already christianized Goy through symbolic circumcision into a completed artificial Jew and thereby into a citizen of the Jewish people. Doubly and trebly must the Germans be turned into artificial Jews.

The Jew considers hereto the Freemason Ritual to have a strong and needed suggestive effect, which puts the German under stressing intimidation, robbing him of his thought-capacity, so as not to comprehend the meaning of the Ritual.

And thus must also the stamping, and with it the symbolical circumcision with its various repulsive buffooneries be combined, in order to veil the real meaning.

I shall first describe the "Abstempelung" and then show why it represents the symbolical circumcision.

A. *IDENTIFICATION MARK OF THE FREEMASON*

a) Dress disguise including:

1). The apron (Schurz). It is being described as the work-mason's apron. This is untrue.

> *The apron of the Freemason is not the apron of a mason building a hut in the Middle Ages, but it is the apron of the High-priestly garb of Judaism. Another meaning we shall come to recognize immediately.*

The second Book of Moses, 20 (Moses receives the holy Ten Commandments), "Verse" 26, states in Martin Luther's translation:

> "Neither shalt thou go up by steps unto mine altar, that thy shame be not discovered before him."

The second Book of Moses, 28 (Priestly garment ornamentation for Aaron and his sons), states in the same translation in "Verse" 42-43:

> "And thou shalt make them linen lower dresses to cover the flesh of shame from the loins onto the hips. And Aaron and his sons shall wear them when they step into the hut of the foundation or onto the altar to minister in the holy place, that they may not carry their misdeed and must die. This shall be an eternal consecration to him and his seed after him!"

I chose the Luther Bible translation, it, too, is quite clear.

Brother Herman Gloede refers to both cited verses of chapter 28 in the Second Book of Moses in his Instructions for the Johannes Apprentice of the Grosse Landes-Loge of Freemasons in Germany. On page 110, Gloede writes:

> "Thus did Moses receive the command to order Priests for all times that, when they officiate in the Sanctuary, to wear garments of white linen from the hips down to the thighs (2. Book Mos. 28, 42, 43), and that without these garments they would heap upon themselves guilt and die."

According to Gloede and Hieber, the transcribed version of the garments now became in Freemasonry "to cover the flesh of shame":

"The apron of the flesh" or "the symbol of the flesh"

Hereupon the presentation of the symbolical circumcision is being submitted.

The apron actually does represent "the essence of Freemasonry.

The apron is made of leather with an overlapping flap, and of different color in the individual grades, smooth or embellished with signs, without or with lining. Thus is

> the apron of the Johannis-Apprentice and the Johannis-Journeyman embellished with bow-tied ribbons in scissor form, and the apron of the Johannis-Master lined with sky-blue and golden embellishments (blue and gold are the colors of Jehovah's dress, as Hieber assures

us). The three bows on the apron signify the three blows which slew Adoniram, they admonish the Master to defend innocence and punish the rebellious Journeyman. As scissors, they also signify something else.

The apron of the Andreas-Apprentice-Journeyman is black, with a silver skull on the breast-flap. "Black, so as not to see the spots which the battle brings."

The Apron of the Andreas-Master is white. "The white color is here the color of having been cleansed. The apron did not remain unblemished in the battles of the Journeyman."

A part of the apron in the Andreas-grades is also the shoulder-band:

2. The hat: it is derived from the Levitical priestly garb.

3. The white gloves: they attest that the hands never become spotted or soiled by work done in Freemasonry. Whatever work the Order demands, the Freemason will always be "innocent." They remind us of the furry skin with which Jacob covered himself, so as to deceive his father, Isaac, when he deprived Esau of his birthright.

A special pair (of gloves) is given the Mason for his burial, so as to be able to prove, also in the Beyond, this cleanliness, and it may not be discovered that he is a Goy.

A third pair he receives for a woman; thus making her a "lawful" (female) Mason and a helper for the K.K. (Kingly Art), who, if it be his wife, receives nevertheless no information whatever regarding her husband's doings.

And finally, all members of the Grosse Landesloge of Germany carry also a sword.

In the Odd-Fellow-Order, the clothing is likewise adjusted according to the decisions of Moses for priestly garments. The color-fantasia here is extended to the collars.

b. Knocking, Sign, Grip, Word, Watchword (Losung):

Amulet to be carried on the heart	**For Apprentices:** Silver Mason Trowel (evensided triangle with rectangular handle) unpolished with white ribbon.

Grade	Knocks	Sign
Apprentice	Two soft, swift successively given strokes, followed by a third one a little later. They are to symbolize: Nature, Religion, — Strength Wisdom, Beauty Strength Reason, Memory — Willpower, i. e.: Strength and Willpower are emphasized.	Placing the right hand rectangled on the neck, pulling same horizontally to the right and then dropping the hand vertically (Gutturale) as though wanting to cut the throat.[1]
Journeyman		Placing the flatly-held right hand to the heart, stretching the arm in a horizontal line forward (Pectorale) as though wanting to tear out the heart.[1]
Master	Threefold repetition of the three strokes. It refers to the nine sections of the Solomon Temple, namely, the 3 forecourts, the 3 dwellings, the Temple itself and the Most Holy. The three strokes also are to represent the echo which reverberated from the Mountains Moria and Zion, when in the Valley Josephat the 3 Mason strokes were knocked . . . 3 times 3 further bring to mind the cabalistic world scheme.	Stretching out the rightangled position of the right hand, as given in the Journeyman-Sign, with back of hand upward, drawing hand to the stomach, so that the thumb stands above the naval (Stomachale) gashing it as though wanting to slit the stomach open.[1]

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[1] Hieber writes thereto: "These 3 signs signify 3 body cavities, containing the organs of the life proper . . . (head, breast, stomach) . . ." "Now we also understand the threat of the terrible punishments with which the old" — by no means obsolete — Freemason-oath threatens the betrayer — surely not threatened — "cutting off the head, tearing out the heart, removing the entrails" means the extermination of the whole man, whose spirit, soul and body is to be wiped out, not leaving a trace of the betrayer. The Catechisms contain questions regarding the meaning of these signs.

of the Johannis-Grades

for Journeymen: the same, only polished.

for the Master: Golden Mason Trowel on light-blue ribbon, furthermore a key made of bones on a light-blue ribbon as neck order.

	Grip	Word	Password (Losung)
Apprentice	Pressing the thumb three times on the foremost knuckle of the index finger of the other person. 2)	**Jackin (Jachin)** The right one of the two triumphal pillars at the entrance hall of the Solomonic Temple. II Chron. 3, 17	**Tubalkain** The 7 times 7 times 7 cursed grandson of the brother-murderer Cain, son of Lamech and Zilla. I Moses, 4:21-24
Journeyman	Pressing three times the foremost knuckle of the middle finger.	**Boas** The left one of the two pillars at the entrance hall of the Solomonic Temple. II Chron. 3, 17 **Note:** On the top of the two pillars were supposed to have been hollow globes —the heaven and the earth globe, in which the secret documents of Freemasonry were supposed to have been hidden.	**Gabaliter — Giblim — Cibelum.** Inhabitants of the city Gebal, specifically skilled construction workers and stone-carvers, who King Hiram offered to his enemy, Solomon. Cibelum, too, was a lend-lease division of Adoniram's construction workers.
Master	Hands entwined one with the other. The thumb lies between thumb and forefinger of the other person, the other fingers touch the wrist, the little finger winding the wrist.	**Mac Benac** "He lives in the Son," is given separately into the ears.	**Schiboleth — (Shiboleth)** The hostile Ephramites 3), who could not pronounce the word properly, pronouncing it 'Siboleth', were thereby recognized and killed by the Gabeaates (Gebeonites) the inhabitants of the city Gabaon or Gibeon, who kept watch on the Jordan. Judges 12:4-6

2) The grip takes place when two Masons give each other their right hands. Outside the Lodge, the Apprentice-grip only is usually given. It is often given after signs of approachement, for instance, putting the right foot rectangularly into the left foot-cavity, or inconspicuously making signs at the table with glass in hand before drinking.

3) Ephramite is today: A Freemason, who has improprietly sneaked up into the Master-grade.

of the Andreas-Grade

For Apprentices and Journeymen: Amulet to be carried on the heart, a silver triangle with skull (Adoniram Story), i. e., the sign rather to die than to betray the secret, and a dagger on a black shoulder ribbon with white stripes, to "defend" Temple and crown, i. e., rather to die thereby than to abate and become perjured.

Grade	Knocks	Sign
Apprentice **Journeyman**	As in the Johannis Apprentice Grade and then added a fourth, the strongest stroke, which demonstrates the intensity of the will for action. "It is the call for the deed, very much needed in the battle against darkness." The number four reminds us also of the perfection and indestructibility of the new Temple, which we hope to see rising from rubbles and ruins to the always same magnificence.	Putting the left hand with the thumb rectangularly against the temple. Pulling the hand horizontally toward the side so that elbow forms a right angle. Dropping the hand vertically.
Master	The repetition of the four strokes three times. These 12 strokes are to recall the memory of the 12 architects who took part in the discovery of the foundation stone of the ancient Temple, the "Profane", however, is to be reminded of the 12 tribes of Israel. **Note:** In higher grades, the knocks increase to seven and up to 9 strokes, and in repetitions up to 27 strokes.	The same with the right arm.

Andreas-Grade

For the Master: As a sign of the 5-pointed star on blood-red shoulder ribbon (the color is to recall the "Martyrs of the Order"), with green border-stripe, and on a green ribbon—green is the color of hope—as neck-orden; a green Andreas Cross; on the front side within a radiant sun the picture of the Apostle Andreas; on the backside, within four red cabalistic circles, on a white underground, the word "Jehovah." The 5-pointed star became the symbol of the Soviet rulers, everything stands closely together!

Grip	Word	Password (Losung)
The joined hands in the Johannis Master grip are drawn back until the curved fingers of one are being enclosed by the curved fingers of the other.	**Mac Benac** As in the Johannis Master Grade. It is given closely into the ear.	**Zedekia** the name of the "unhappy" King of Juda", who together with his people, were led by Nebukadnezar into captivity and were blinded. II Kings, 25
"Crown Grip"—The Journeyman is allowed to touch the Jehovah-Crown. The hands are united so that the points of the thumbs, middle and little fingers form more or less the picture of a crown.	**Adonai** formerly also Elohim; Jewish circumscription for Jehovah.	**Nehemia** the name of the Jew who with Esra created the Jewish people in its present configuration and who renewed the rabbinical state. He led the Jews out of captivity under King Zerubbabel and rebuilt the Temple, the trowel in one hand and the sword in the other. Neh. 4
Is threefold: **Arm Grip:** both Brethren embrace with the right hand the elbow of the other. **Hand Grip**: like the Johannis Master Grip with the thumbs, the other fingers are put half-globe-like around the other Master's hand. **Touch:** reciprocally touching 4 times the inner hand with the middle finger.	**Jehovah** Both Brethren give reciprocally syllabled words into the ear, whereby the one who speaks the syllables draws the arm of the other closely to himself.	**Gabaon (Gibeon)** the place where the covenant was kept, and where then appeared Jehovah to Solomon to make him the King of Kings, and where Solomon promised to build the Temple. I Kings, 3-5 The inhabitants of the city of Gibeon are the servants of the Levites. What an honor for the Master!

B. *LODGE AND "WORKING-TABLE" OR CARPET*

The Lodges are to remind us of the tents which the Jews erected on resting-places when passing through the Desert after their Exodus from Egypt, also of the Camp itself, further of the (movable) Tabernacle and the Temple. This is in general their present-day symbol. Figuaratively, the Lodge also represents a section of the World-Lodge. Temple and World-Lodge are entwined one with the other.

The Lodge-room is quadratic or rectangular, and is situated from East to West. It is known that Jehovah was letting the East-wind blow to rescue the Jews when passing through the Red Sea (2. Mos. 14). Moreover, all "culture" (Bildung) and also the "spirit of life" comes from the East. In the Lodge is the working-table, the carpet of the Tent for the Tabernacle (2. Mos. 26). The carpet is placed in the Lodge-room, adjusted like the latter itself, according to the regions of the heaven. It has a distinct color and is often encased with a differently colored border. Freemasonic magic symbols are drawn into it, or in higher grades are "physically" erected. To the East of it stands the altar in the Lodge according to the Law of Moses. The Jew turns his face eastward when praying.

Carpet = working-tables and Lodge-room signify in their form the world. Peculiarly, but not exactly surprisingly so, is for instance in the Grosse Landesloge of Germany the working table of both lower Johannis-grades quadratic, in order to present to them the world as being "perfect." In the Johannis-master grade, and also in the Andreas-Apprentice-Journey grade, the world becomes suddenly "imperfect," that is, the working-table here is being presented rectangled. Here, as we shall see, is given "the world of battles," in which not, as in those two other grades, "ideal work," but rather real "battle-work" must be accomplished. The "Profane" in his innocence would certainly assume that in the lower grades the world should be presented "rectangled," and "imperfect," and in the next higher grades "quadratic" and "perfect," as is to be expected from the "human perfection," and which the yet imperfect aspirant is trying to attain for himself when entering Freemasonry, and which he has acquired in the higher grades. Not so it is, however, in freemasonic cunning contrivance! The lower grades are being treated playfully. Only for the "real battle-work" in the Andreas-Apprentis-Journeyman's grades is the world shown to be "imperfect." In the Andreas-Master grade it becomes again "perfect," that is "quadratic.' The color of the tables suggest similar thoughts. It is, for instance, black in the Johannis-Apprentice grade, because there the perfect world expresses mourning, very likely because of the mendacious role expected of it. It is blood-red in the Andreas-Apprentice-Journeyman's grade. The color is to "commemorate the bleeding Brethren in battle." In the Andreas-Master grade the color is a light-red, the color of "love" and of "triumph," as a sign "that the blood spilled in battle has brought no detrimental effects."

In the two lower grades the sign-magic, according to Hieber, shows very little of the "material" world. But what it actually is, we shall see immediately. The Johannis-Apprentice actually does not yet begin his

"Mason" career; only as a Journeyman is he carefully led on to the freemasonic way. In higher grades things are shown which pertain to the "earthly world." The difference is for the "Profane" really not so collossal. I only quoted the freemasonic intention to show the lower grades the real goal-endeavors in their "idealized veiling," namely, to bestow upon them the Adam Kadmon character, and to throw plenty of sand into their eyes; whereas in the higher grades the Jewish mentality and goal-directions are administered more and more undisguised, until the drill has advanced far enough and the German no longer needs to be subjected to any kind of magic, but can digest the truth without any make-up.

ON THE WORKING TABLE OR THE CARPET OF THE JOHANNIS- APPRENTICE LODGE ARE 16 *SIGNS EXECUTED IN CHALK*

There are the "3 ornaments" from the Solomonic Temple, that is, from the "material world," of which I just spoke, or from the "Jewish national sanctuary." Above the western part of the table is the "musivish floor," that is the "undestroyed foundation of the Temple," in the middle the five-pointed flaming Soviet star, i.e., the light which came from the Most Holy of the Temple, on the eastern part the "Unification-ribbon," an emblem of the string (Schnur) which opened and closed the curtain leading to the Most Holy. In the grades which I depict in this writing, the reader will not yet see the "Most Holy," but he will certainly come to understand the meaning of the "unification-ribbon."

Further are there the "3 immovable gems" itemized on the table: the Soviet star in the North, the raw, "unbeschnittene" (uncircumcized) stone, the allegorical emblem of the Nordic man; in the South the cubus, the emblem of the Jewish man; and in the East toward the "unification-ribbon," the right-angled drawing-board, whose diagonals resemble the Andreas-cross. This is the "Riss" (design) with which the Lodges, according to the will of the threefold Architect of the whole universe, have to clip the imperfect Freemason into form, in order to turn him into a cubic stone, into a perfect, i.e., will-deprived tool, into a smoothly hewn and "beschnittenen" building-stone for the structure of the Jewish World-empire.

Then are there also the "3 movable (bewegliche) Jewels": the (carpenter's) square, solidly close to the "unification-ribbon" opened towards the West, the "Symbol of Justice," of which I beg to take notice. Why it belongs to the "unification ribbon" will later become clear. Southward from the cubic stone is shown a water-level. Everything there is level, that is, equalized; northward from the rugged stone is the plummet (Senkblei); formerly very likely the "Richtscheit" (justifier), the sign that everything there is sadly in need to be uplifted, and made perpendicular through hewing them anew.

There are also the "3 tools": the hammer between the Soviet star and the cubic stone of Jewish perfection, symbolizing that it should be swung from there; the trowel, which in higher grades turns into a dagger; between the star and a rugged stone, the tools with which the former is to be hewn; and finally the circle, rightangularly opened, of course, on the musivish floor opposite the square.

And there are also the "4 parabolas" (Gleichnisse), the two triumphal pillars from the entrance-hall of the Solomonic Temple, "Jakin and Boas," on the corners of the west side of the table, the sun and the moon on the east corners. The sun shines brightly on the cubic stone, the moon has to "shine mildly there where darkness governs." Poor Germans in the North!!

The Working-Table or Carpet of the Johannis-Journeyman's Lodge shows in comparison two "weighty" differences:

The five-pointed flaming Soviet star is replaced by the six-pointed Star of David of the Jewish priestly World-Monarchy. We are here coming already closer to the matter in question and understand the significance of the stars in World-history; the unlucky experiment with the Soviet star in Russia is now to be followed by the Star of David all around the earth. It will, however, be equally unlucky.

Characteristically Jewish-cabalistic are the two even-sided, interlaced triangles of the David Star, which in the Instructions for Journeymen (in the freemasonic world of thought in the Grosse Landesloge of Germany) signify "Action" and "Reaction"; upon which, according to this illuminated viewpoint, the whole world-history is based. Thus was the (first) World-war caused by Freemasonry and signified the "reaction" of Jews to the German "action" to have established the Bismarckian Hohenzollern Empire. Equally thereto it must also follow that the "action" of the destruction of the Solomonic Empire has caused the "reaction" of the Jews: the realization of Jewish sovereign authority and the government of Jehovah. Then could this "reaction" — which has become an action, be followed by the German "reaction" again! I presume that it will certainly not suffer such an establishment of a Jewish reaction. Similar to this dull and thoughtless history-conception of action and reaction are also all the other interpretapretations of the magical signs on the carpet of the Journeyman's grade.

The second significant difference of the table in the Journeyman's grade, in comparison to the Apprentice grade, is that on it is drawn, from the "Material World" next to the David-star on the musivish floor, the "seven-runged Jacob's Ladder." We shall see the Journeyman stepping upwards on it during his admittance, thus coming closer to Jehovah and his star of David. Surely, we too, are coming much closer to the matter in question!

In other respects are the 7 Sabbatical years, of which the seventh is the thousand-year Jewish rulership, or also the 7 years construction of the Temple; the 7 golden candlesticks of the Temple; the 7 cabalistic planets, including the sun and the moon; and the 7 Liberal Arts and Sciences, which are: Grammar, Rhetoric, Logic, Arithmetic, Geormetry, (meant very likely is Gematria), Astronomy, this must be more likely Astrology, and Music, which, above all, the Brethren practice by singing songs of wondrous (!) contents. Truly, a richly idealistic world of thoughts, which will captivate the Journeyman completely at the beginning of his freemasonic career, and will stimulate in him considerably his transformation into a cubus. As an apprentice, he fathomed nothing of all this loftiness and beauty!

THE WORKING-TABLE OR THE CARPET IN THE JOHANNIS-MASTER LODGE

The Working-Table or the Carpet in the Johannis-Master Lodge is, as I have already stated, not quadratic, but rectangular. I repeat this once more, because it is so characteristic for the freemasonic stupidity. The quadratic table of the two lower grades showed—quite fitting for an Adam Kadmon—

> "the ideal world with its effective forces," from "the material world they contained only the picture of the foundation floor-covering of the Temple"—actually, it was more—"and even this symbol was lifted into a higher sphere through the upward leading seven steps"—the Jacob's ladder. On the working-table of the Johannis-Master we see almost nothing else but only things which belong to "the earthly world."

That is right!

In the middle of the rectangular working-table is placed a coffin, the emblem of the "half-finished cubus," standing westward towards the East, by no means a painted symbol, but actually a real coffin. At the head-end of the coffin, in the West, lies a skull facing the East; at the foot-end are two crossed bones having the distinct form of the Andreas-cross, thereby revealing its meaning more clearly. Inbetween, there where we heretofore have seen the Soviet- and the David star on the working-table, we now see on the coffin the even-sided silver triangle with the name Jehovah. Its point is directed towards the East onto the acacia twig lying there.

> "Therewith we have now come to the only hitherto completely new and unknown symbol, the intrinsic secret of the Master-grade, to the sprouting acacia twig, the symbol of the resurrection . . . but what this actually symbolizes, I can here . . . not ascertain."

Thus it is written in the records of the Grosse Landesloge of Germany, regarding the carpet of the third grade. It is, however, not necessary to tell us the meaning of this acacia-twig, we know it and will reveal it to the Johannis-Master, whose Order kept him ignorant thereof. The sprouting acacia-twig is not only the "uralte Zeichen" (the most ancient symbol) of "Victory" and "Erblohn" (hereditary reward), as mentioned further in the above stated Records, but it is unequivocally the symbol of the Jewish World-rule, the scepter of priestly power for the King within the Jewish-messianic World-empire!

Besides various other, formerly known symbols, as the circle and the square, whose meaning we only know too well, we see the table covered with tears, which the Hebraic letter J, the first letter of Jehovah, illustrates.

> "These tears," writes Hieber, "express all the grief and sorrow of suffering humanity. History shows us bloody wars, terrible upheavals, destruction of nations, the elevation of others. All these are signs of transformation, which cannot be brought about without tears and sorrow, but which always leads from horror and darkness into new light."

Who does not here think of the rueful tears which Jehovah had to shed every night because of the destruction of Solomon's Temple until this injustice has been compensated through the erection of a Jewish monarchy. This, of course, accounts for the many wars, and at the expense of the destruction of all other nations, over whose destiny Jehovah most likely is not shedding any tears!

Behind the altar in the East can be seen a closed gate. On it is the Andreas-cross illustrated, surrounded with a radiantly embellished triangle, thus forming also a crown of rays with the name of Jehovah. Above the gate shines the flaming Star of David with the letter G—originally J for Jehovah. The letter G is supposed to shamefacedly conceal the letter J, and call attention to the word "Gematria." Everything points to the same thing. Everything suggests clear and unmistakenly in stupid repetitions the Jewish rulership, whose conscious servant is to be the Johannis-Master after passing through the locked gate during further promotion. This unvailing has already advanced considerably.

THE WORKING-TABLE OR THE CARPET OF THE ANDREAS-JOURNEYMAN'S LODGE

The Working-Table or the Carpet of the Andreas-Journeyman's Lodge is situated in a dark, dimly illuminated room; it is a rectangle and blood-red with white framework. Here, so stipulates the "Pacifism" of the Jewish Jehovah rulership for which Freemasonry is battling, is presented a world finding itself in "disintegration" and "upheaval", thus striving for a "new configuration."

> "We are looking on a battle-field"—of Jewish Brother-love—"which is reddened by the blood of those who have fought for the truth, in the great development which passes on throughout the times."—It is the blood of Adoniram and innumerable Freemasons!—"Martyrs, with whose blood we also should be willing to mix our own."

The white frame of the table is to indicate, as we have seen with the white gloves, that those who in this battle bleed for the Jewish rulership are, of course, entirely innocent, while those others who oppose it are the "bad fellows."

On the table is again the coffin with square and circle in the East and West. The "unification ribbon" is here not drawn, it appears in reality; we shall see in the Andreas-Master Lodge for what purpose it is being used.

On both sides of the coffin are weapons, in the North the daggers in the form of the Andreas-cross, in the South the battle-axe. Thus are dagger and battle-axe lying exactly there where in the lower grades are the trowel and the hammer.

> "The two weapons are exactly in conformance with the two tools of the Johannis-Lodge." "Such transformation became necessary"—Holy freemasonic simplicity!—"for the peaceful utensils of the Johannis-Lodge can not be beneficial here. Here we are engaged in a heavy battle, which can only be accomplished with weapons. Therefore has the trowel become a dagger and the hammer a battle-axe."
>
> Hieber vainly attempts to describe freemasonically this transformation of the trowel into a dagger. It is of course understood that the daggers are lying in the North, for they are a
>
> "Lichtwaffe" (weapon of light), which is to be directed "against those who are the kin of darkness"—that means against the Nordic race—"In the dark we can not use the sword"—that is in open battle—"as we have to wrestle breast-to-breast with the opponent."

Certainly, in order to thereby thrust the dagger from behind into the back. We are certainly well acquainted with this stab in the back during the (first) World-War, and thereafter from the battle tactics against all folk-minded people. We are grasping fully the symbolism of the freemasonic building-plan depicted on the drawing board by the horizontally placed cross, the Andreas-cross!

The dagger, however, was also threateningly directed against the Brethren themselves, as we shall see during the Abstempelung (stamping). It is the weapon which is placed into the hand of the Andreas-Apprentice-Journeyman. It is to be used in this hand against the Brethren who must demonstrate their "dependability when guarding the Temple and Solomon's crown," i.e., a dagger-skilled hand for espionage among Brethren.

On the battle-axe is a cross engraved:

> "which indicates that the battles which must be fought with this weapon are to be conducted through love towards the light and in the steadfast belief in victory."

Here we recognize the disclosure of the typically gruesome battle, unscrupulous and hypocritical in its religious belief in Judaism. The "Profane" is appalled when grasping how German men let themselves be misused or dedicate themselves for the sake of material advantages.

There where we have seen in the Johannis-Apprentice grade the triumphal pillars of the Solomonic Temple, "Jakin and Boas," are standing the globe of the earth and the crown of Solomon. Freemasons must distribute themselves like dust over the whole earthly globe exactly as Jehovah has demanded the Jews to do, and likewise penetrate everything in the service for the crown with the 9 plus 7, that is altogether 16 times registered name of Jehovah. We have already heard this story regarding the crown.

In the West of the working-table, above the entrance door, stands on a cubus a male-figure with a radiant crown on the black-haired head, his left hand holding an acacia-twig. The right hand touches the lips as a sign of secrecy. The lower body is shrowded like a corpse, and thus yet hindered in its movements. The "Profane" of course thinks here spontaneously of Adoniram transformed into an Adam Kadmon, or of the cabalistic Messiah from the tribe of Solomon, or finally of Solomon himself, who is known to have been present unseen at the burial of Adoniram. This lofty Jewish figure, of course, does not wish to be mentioned as yet. The German Freemason is to familiarize himself only gradually with the sight of his Lord and Master, and then everything else will appear quite natural to him. According to typical Jewish superstition, the figure, too, shows cabalistic symbols, which are also attached to the walls of the Lodge and very likely are to strengthen the magic belief for victory. Moreover, the Lodge-room around the table is filled with Temple rubbish. It is obvious, the higher grades have yet much work to do in order to newly erect the Temple.

THE WORKING-TABLE OR THE CARPET IN THE ANDREAS-MASTER GRADE

The Working-Table or the Carpet in the Andreas-Master Grade now shows again, as I have already previously stated, the picture of the "perfect" world; the heavy work of the Andreas-Apprentices and Journeymen was bound to produce three results. We are already acquainted with the fire-red color of the table, the "burning love" of those who have fallen and were wounded in battle for freemasonic goals. White is the color of the border-edge. The table is divided into triangles through the diagonals. In the middle of this perfectly completed world, stands the well-known cubus of white marble, on it the sign of the Jewish God-child and the silver triangle with the name Jehovah in red. Herewith is presented the unity of the perfect Jewish world. But the rubbles of the demolished Temple of Solomon in the western space of the table show that there remains much more to be done yet in order to lead this world into actual reality.

Let us now look upon those beautiful magical symbols which embellish the four triangles of the carpet, viewed from the cubus.

In the West: skull, roses, acacian-twig and circle.

In the South: Grasshopper, battle-axe and two swords lying in the Andreas-cross.

In the North: Butterfly, drawing-board with the seven hieroglyphs, and golden chalice.

In the East: The Master Key for Solomon's Temple, the seven-armed candle stick from Solomon's Temple (2nd Moses, 37) and the T-square.

How shamefacedly is standing the acacian twig next to the 3 roses, which represent the crown of the priesthood, the crown of kingship and the crown of the Jehovah-teaching and, of course, white, rose-colored and red. For white and red are the blossoms of the sprouting switch (Rute)! The butterfly with the chalice is to indicate that, due to the purification-process by "means of trowel and dagger" according to the design of the building-plan, the rugged German has turned into a completed, beautiful creature. Freemasonic magic certainly scores remarkable results! But enough of all these beautiful things, perhaps more another time!

At the table's corners are standing the flag-pictures of the 12 Tribes of Israel camping in four groups around the Tabernacle-Tent, and which are represented by the 4 candlesticks, each having 3 candles. They serve also as a reminder of the 12 "Architects" of the well known Adoniram story.

In the south-end of the table is the square of righteousness of Jehovah, erected in the configuration of a gibbet; the Freemason calls it shamefacedly a "building-crane." The arm of the gibbet towers above the table. On the end of the gibbet is a hook, and between the gibbet and the cubic stone in the middle of the table lies the "unification ribbon." And with this we are coming so closely to the real meaning of the square and the unification ribbon that the reader now knows what must follow.

As a lucky sign of the prophecy regarding the establishmens of the Jehovah-Kingdom, the rainbow radiates from above the altar, and above the flaming luck-amulet the David-star on the wall; it is the symbol of Jehovah's Covenant with Noah. Again a step further towards the disclosure.[48A]

> "The gates of the new Temple will open when the time is fulfilled, i.e., when Jehovah calls his own. But this could be the time which lies beyond this earthly existence. Or do you think that Jehovah could not call his own while still wandering on earth, and letting them perceive already here the Sanctuary of the Eternal Lodge. This is quite possible. Do not lose your path, but should you deviate or get lost, then do remember that the Errant will always be found under the unification ribbon near the erected angle (aufgerichteten Winkel)."

So Hieber, regarding the realization of Jehovah's Kingdom on Earth, and regarding the punishments for the deviating Brother, in his script concerning the Andreas-Master grade.

48A It was of course, again just a coincidence that, according to Press reports, the David Star was visible on the wall of the meeting room behind the Chairman of the Social Democratic party-day in Kiel (1927), and that Otto Wels remarked that the Social Democrats should lead the battle with the trowel in one hand and the sword in the other.

C. *IMPRESSING THE STAMP*

In the Johannis-Apprentice grade (working-table or carpet), the eyes of the searcher, the usual name for the Freemason-Aspirant or promotion-prospect, are blindfolded with an impenetrable bandage as soon as he steps into the Lodge-house. Thereupon he is being led into a completely darkened room and left alone until the bandage is being removed for the unclothing. He must take off his jacket, lay bare his left shoulder and left breast, wind around his knee a white handkerchief—the Order of the Garter—take off his left shoe and replace it, of course, with one that is trampled down and does not fit; all this, according to freemasonic comprehension, is done in the memory of Moses, who was ordered by Jehovah behind the burning bush to take off his shoes. And finally he must remove all "metals" as is stated, "to carry no weapons whatever." According to the stamping of the Old-English Ritual, the Aspirant is given a rope around his neck, "as a sign of the Lodge's own jusisdiction, so as to find himself in the authority of the Lodge, should he want to escape"; in the Order of the Odd-Fellows, a chain plays the same role.

And now the searcher is again blindfolded and left a second time alone in the dark chamber. A "profanely" burning light is placed next to him, to see whether he perhaps can see something anyhow, exactly as is done when playing "Blind Man's Bluff" (Blinde Kuh)!! After a certain time he is called for by a heedful, never absent "Watchman," who leads him, according to certain customs which are to horrify him, into the Lodge, which always is anxiously guarded, for it alone houses human perfection. Here he is led in his disfigurement and unsteady steps to the Master, who addresses him briefly. The searcher now has become a "Sufferer." And this term alone carries for the "Profane" the only truth within Freemasonry.

The blind "Sufferer" is now in his ridiculous make-up rudely pushed aright for a trip by the two "Aufsehers" named "Reason" (Vernunft) and "Gewissen" (Conscience), while the Aufseher "Conscience" in his brotherly love simultaneously points his sword onto the bare breast, thus the stumbling Sufferer certainly is a real sufferer. The "3 trips" are to lead him from the West, the seat of "worldliness" and "limitations" to the East, the "seat of light." The first trip to the North, of course, is already known to represent "darkness" and misses its way entirely. The second trip leads to the South, and blind as he is, the sufferer here gets for himself "strength and hope" and then hobbles on, led and pushed through the "darkness" of the North and on towards the East.

The whole procedure is exaltingly manly and dignified and suggests that the German, who had up to now been a free man, blindly and will-deprived subjected himself to the guidance of the Order. The most pertinant example of the freedom of thought prevailing in Freemasonry! But there is more yet of this nauseating play!

The "Sufferer" is brought to the West-edge of the table and put there with a "rectangularly" (flatfooted) position. No less will do for Freemasonry.

He now is urged to make the "remarkable" 3 "rightangled" steps. These steps are made towards the South, the North and the East.

> "Oppositions must be overcome, if we want to go to the East. The flow of life confronting us from there is overwhelming us."

Hieber, who writes this, is right. We, too, are overwhelmed and amazed by the fact alone how much Freemasonry expects a man to absorb; apart from the question whether or not the Sufferer still possesses any "resistance" at all while taking such trips and performing such "steps" with the lovingly given impediments, over which he must stumble or not. Finally, the now so "dignified Sufferer" arrives before the altar in the East with the 3 cabalistic lights, *Wisdom, Beauty* and *Strength,* to the enthroned *Illuminated* Master, who represents Jehovah in all his characteristics. The "worthy Sufferer" is now subjected to the oath. He kneels down. The right knee rests on the square of Jewish Righteousness, the right hand is placed on the opened Bible-page of the Johannis Evangelium, the left hand puts the point of the circle onto his bare breast, in which the heart of the thus dignified Sufferer must certainly flutter. Now the oath is being read and accepted by the Freemason Aspirant with a Freemason-word. The Master gives his freemasonic blessing by putting his hand upon the head of the one kneeling before him.

Thereupon the still enduring "Worthy Sufferer" may stand up and is led back to the West. Here, the Solomon-Seal of secrecy is pressed upon his tongue, Jehovah has conjured him, he has given himself to the service for the God of the Jews—and must keep it secret!

Now at last, the bandage is removed, and he now sees himself surrounded by his Brethren, who in their brotherly love point their swords on him so that he, still wholly benumbed from his previous impressions, which must have strengthened his resolutions to enoble himself considerably, must certainly also be surprised to hear the words of the Master,

> "that dereliction of duty would be punished by the sword."

Dereliction of duty within human perfection and Brother-love??—Thus inwardly strengthened and uplifted, the "Worthy Sufferer" goes again to the altar, kneels once more before the Master and once more he places the circle-point onto the bare breast. The Master now makes 3 beats with his hammer, on which the first letter of Jehovah is engraved, onto the circle-head; it is known that also Adoniram was slain with 3 strokes. The point enters the flesh, and the trickling blood is caught into the "Unification-vessel," into which also the blood of former Aspirants has dripped. But this has nothing to do with Blood-Brotherhood.

The Sufferer now has become an Apprentice. He must quickly once more take the right-angled position and thereby assuring the Master that his way of life would be entirely "right-angled." He may now dress himself again respectably and is being dressed up like a Mason, and thoroughly drilled in *knocking, sign* and *grip, word* and *password.* His *word Jakin* he may not pronounce all at once, this would be asking too much of him, could hurt him, but he must first spell it, then syllabize it, and finally give it wholly. Now the lofty human pride can no longer overwhelm him, that he as a non-Jew and with Jehovah's seal on his tongue has become a triumphal pillar for Solomon's Temple and a worker for the erection of the Jewish World-Government. Triumph can only be felt by those other artificial Jews, the Freemason Brethren, who again succeeded in having thus lowered another non-Jew. After the Apprentice has also received his "Password" (Losung): Tubalkain, the stamping has ended. I believe that the newly baked Freemason will be glad that the Seal of Secrecy has obligated him to be silent about the unworthiness to which he has exposed himself, or he may be walking home with wavering steps as an inwardly broken man. What are the "advantages" which Freemasonry has to offer the Mason that he would not rather commit suicide after this outrageous humiliation?

To us Germans, it is especially an elevating feeling that many of the former, and also our present political celebrities, have subjected themselves to such procedure!

The Journeyman's grade of the Grosse Landesloge of Germany is no "legitimate" establishment, only introduced in order to very gradually band the members together.

During the stamping of the Aspirant, the "ideal" world is presented especially impressive. Music and harmonious songs certainly do impress the Brethren greatly. The masquerade (Mummenschanz) with its blindfolded eyes is omitted. Otherwise the masquerade is the same, the stamping after admission of the Aspirant also occurs similarly to that in the Apprentice-grade. But he is already a Brother! Proudly can his masonic heart swell. He is a link in the great "Brotherhood chain" surrounding him, and which is established when every Brother puts his left arm crosswise over the right arm, and with his left hand holding the right hand of the Brother, just like we did as harmless children when playing "Ring-around-a-rosy." But at that time we remained individual beings, the Brother, however, is only a link in a chain.

The Journeyman, too, makes "3 trips" and "3 steps"; I do not wish to bore the reader, but will just call his attention to the "particular" sublimity of the stamping: the upward-climbing on the 7-runged Jacob's-Ladder with directions from West to East, also drawn on the musivish floor of the well-preserved foundation of Solomon's Temple. The Aspirant thus puts the point of his right foot on the lowest step of the drawing and pulls the left foot towards the right one in a manner that both feet form a symbol of his advancing human perfection—not only a single—how amazing!—but a double rectangle! How lucky for the German! The Journeyman-Aspirant, too, places the circle-point on his breast, here also the Master of the Stool is knocking his Jehovah-hammer 3 times on the circle-knob, then non-Jewish blood is spilled again to honor Jehovah. Here, too, the swords of the Brethren are drawn against the Aspirant as a sign of "which punishments are awaiting that Journeyman who did not enter through the right gate." He, too, is thoroughly drilled and turns into a triumphal pillar for Solomon's Temple through the word "Boas." He has advanced considerably closer to Jehovah and the Star of David by just climbing up on Jacob's Ladder, much closer than a shabby Apprentis ever would be allowed to do!

In the Johannis-Master-Grade (working-table or carpet), the stamping is considerably more frightening and disgraceful. It adheres closely to the "Mythos" of Adoniram. The Aspirant is Adoniram himself. Not so very long ago, the substituting Adoniram was being "slain" during admittance, was wrapped up into a shroud and buried by 3 Journeymen "because the corpse was already beginning to stink." Today, they have become more mannerly, but enough is still left for the reader to readily sense, as I do, the deep amazement and repugnance of such doings.

The Lodge is dark like a tomb. The Aspirant enters with backward steps while the guarding Brother on duty "quickly and violently tears" off the apron. Still turned backward, the two watchmen "Reason" and "Conscience" place him near the West-edge of the table.

The Master, as the representative of Jehovah, the God of the Jews, now shouts gruesomely fierce into the ears of the Aspirant:

> "God alone knows your innermost thoughts, he is your (!) judge between you and us. May your conscience in the hour of death give the same evidence as you give here for yourself."

The Brethren are surrounding the table, their faces turned towards it. "In quiet dignity" they lift the right hand, place it under the right cheek and support the right elbow with the left hand. There is no doubt that their countenance expresses thereby the sorrow of the Jewish funeral cult!

Now come the "3 trips" behind the back of the Brethren, of course, with a "right-angled" foot-position, and back again. During the trip, shouts are heard, for instance, in the first one are heard hints of death from the Old Testament, inbetween the muffled sounds of the 3 Mason-beats. The Aspirant, of course, again feels the sword-point threateningly on his heart.

After the trip he is being led to the head-end of the coffin, which is placed on the table as an "accomplished fact."

> "Here you find before you on your way, your last place of rest. Look and learn to know the space which you, too, will occupy,"

the Master tells him. The Aspirant is placed "right-angled" into the "right-angularly" opened circle before the coffin, and from here now makes the "curious" 3 steps towards the South, North and the East towards Life! At the second step he puts his left leg above the coffin—this surely looks solemnly festive! This solemnity is even heightened when the Master-Aspirant receives at every step a forceful push from the back, "which threatens to throw him down."

He must now advance towards the altar. Here the Master of the Stool addresses him with words which surely suit the dignity of the moment, calling his attention to the dark forces which threaten the Order, namely to "faithlessness"—most likely from Brethren—"superstition"—doubtless from Brethren and "malicious Profanes"—and to "powerful forces"—which must surely come from a "profane" stately power.

Corresponding to this, follows the new oath-allegiance to secrecy and obedience, the adoption of a special oath:

> "to protect the Order against traitors and rebels, pertaining to that which the Master had pointed out previously,"

namely a resistance against all hostile forces wanting to hinder the activities of the Order and its advancement, but this means also a battle against the State, should it in the attempt to dutifully preserve the sovereignty of the State hinder or even prohibit the K.K. (Kingly Art); it means also: the struggle against anyone who would be so presumptuous as to point to the terrible truth of Freemasonry. We certainly know this!

Hieber, whom I follow, is concealing masonically bashful that the Master of the Stool reveals to the Searcher quite fully the significant meaning of the Acacia, which together with Jehovah's Seal lies on the bottom of the coffin and, as is well known, according to the statements of his Order, represents the secrets of the Kingly Arts.

Now comes the most shocking and the most frivilous obscenity: the Searcher is carried backward to the foot-end of the coffin standing behind him. The Master, in memory of what happened at Adoniram's death, hits him with the Jehovah-hammer three times on his forehead; the Watchers "Reason" and "Conscience" catch him, so to speak, or grab him and put him backward into the coffin. They now let his right hand be placed on his heart in Journeyman-fashion (sign), lifting up the right knee into a rectangle. The coffin is closed.[48B]

The Aspirant in the coffin now hears only masonic knocks and threatening clashes of the Brethren's swords around the coffin. He then hears muttering. The "Brother-chain" passes the Masterword "Mac benac" around, the higher stamped Watchmen give the parole "Jehovah.' The Aspirant, still lying in the coffin, hears again renewed knocking and finally the Masters call,

"It is finished."

The whole procedure is a blasphemy of death, and the last call is blasphemous even to the non-Christians, but who nevertheless feel compassion when hearing these last words of the dying Jesus of Nazareth, who died for his conviction.

Again does the Aspirant within the coffin hear the wondrous tale about Adoniram, at least as much of it as is suitable for the Johannis grade.

After the story is ended, the second Watchman, "Conscience," steps close to the coffin, seizes the forefinger of the man in the coffin, as was once

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[48B] In the Grosse Landesloge Zur Freundschaft, the Aspirant is not placed into a coffin, but under a shroud.

done to Adoniram (!), then the first Watchman, "Reason," takes the middle finger. Now the Master steps forward, puts his right leg into the coffin against the still bent leg of the lying man, takes hold of his whole right hand with a Master-grip, whereby very likely Watchmen and Brethren give a helping hand, thus pulling him up closely to the Master's breast. With his left hand he supports the back of the thus lifted man, giving him the two halves of the new Master-word, "Mac Benac" into his right and left ear. Here, Mac Benac means,

"He lives in the son."

That means: Jehovah now lives within the non-Jew. He has become an artificial Jew. The stamping (conditioning) has ended.

The newly created Johannismaster is not dead like Adoniram before him, but he must, though burdened with all this human degradation, continue to live. The Order knows that anyone thus stamped will be silent and obedient regardless of any secrets he may yet come to hear. For this reason he was also allowed to see the acacia and the triangle with the name Jehovah without further being enlightened more fully.

In the Andreas-Apprentice-Journeyman's Lodge (Working-table or carpet), the admission for the searching Aspirant, who has to apply for it in writing, occurs before the stamping through ballotage on part of the Brethren. I think, however, that it would be wrong to assume that "outer reasons," for instance financial difficulties, could influence the ballot. It is understood that only the human perfection of the applicant, perhaps also his "capability" for successfully further freemasonic work would be decisive in such selection. It is equally certain that, should the applicant be rejected, he would have quite a number of legal means at his disposal for an appeal, should the Brethren really dare to reject an Aspirant who has already been admitted by their Lord and Master.

Only after the secret ballot (Kugelung) is the invitation for advancement of the Searcher granted—an excellent term, by the way, for an ethical club sponsoring equality.

The Andreas-Journeyman aspirant must first of all pay the advancement dues. Then will he once more be thouroughly tested as to his dependability.

> "If the evidence of a good conscience does not attend you, then turn back while it is still possible, a few moments later, it will be too late to retreat, as no one can step back the same way after having once entered yonder silent hall."

> "These are serious, yes threatening words, which the Searcher here"—before entering the Lodge-room—"hears. The battle against darkness . . . is a battle for life and death."

So Hieber!

The quite meaningful Adoniram story forms the basis for the stamping. Accordingly, the Aspirant, too, is equipped with a lamplight, which signifies "Reason" and with a bell signifying "Conscience." The lamp is wrapped in a "Schutzhuelle" (protective covering); this means in good German: it is a lantern, of which there are, as is well known, specific varieties. This precautionary covering is

> "urgently needed." "Neither can we reveal our innermost vision to the world outside, where storms and darkness are raging."

Certainly not. What would otherwise become of "Vorsichtigkeit" (prudence), not to mention the "secret."

Thus equipped with bell and light, the Aspirant is now led into the Andreas Lodge. The door falls shut behind him, "he can not turn back." He finds himself alone in a long, dark corridor filled with bones and decayed coffins, the origin of which Freemasonry, of course, knows quite well. Through the Darkness emanate the shining words on the wall:

> "The silent one finds the acacia. Have you the courage to take possession of it, then continue further through darkness and night."

Regarding the acacia, it is stated with typical freemasonic hypocrisy:

> "It is the sign of hope, that through transformation and decay will come forth a new life."

If we now assume that "transformation and decay" means the decay of the former Jewish rulership, and "new Life" means future Jewish rulership, then the "Profane" will grasp the real meaning of these words, yes, it can only thus be correctly understood,

> "whether courage is needed to take possession of the acacia-twig?" asks Hieber, and answers:

> "Certainly, without fear"—now suddenly—"must he who searches life" —we know that—"counter the raw masses, who might even crucify those who lock their burdened heart in secrecy."

I leave it to the reader to decipher these words correctly. Perhaps he has already learned something. The rugged German must not be allowed to know the real goals of Freemasonry, as otherwise they really would want to crucify many Freemasons. But this is just what I am trying to avoid. Freemasons as martyrs do not show up favorably, they would do better to carry the badge of their perfection, visible to all "Profanes."

The Aspirant, in his dark gangway, sees before him the dim light of a small lamp and, naturally, steps towards it. He soon recognizes that the lamp is standing on a coffin, and on it is lying the Acacian-twig he is supposed to seize fearlessly. But near the coffin is standing a watchman with a drawn dagger guarding the "Sanctuary." This "watchman," however, is good-natured, the Aspirant has no reason to prove his fearlessness, which could provoke the Mastervirtue" precaution." After a brief dialogue with the armed watchman, he is allowed to seize the "Holiness," the acacia, from the coffin.

A German, therefore, has put himself into the service of power-greedy Jewish people!

With the acacia, bell and lantern in his hands, the Aspirant now comes closer to the door of the Lodge, announcing himself, as Solomon has ordered, by ringing the bell. The second guardian, "Conscience," investigates him thoroughly once more as to his actual dependency and whether he is in the possession of the acacian-twig, whereby he again places the dagger on his breast with the already known brotherly love. The Aspirant now can give satisfactory information on all matters. He is again led backward into the darkened Lodge. Here he sees his King Solomon standing on a cubus, looking—what unexpected pleasure!—down upon him. The Master of the Stool calls attention especially to this "remarkable" figure. The happily surprised Aspirant holds up the acacian-twig and pledges once more allegiance to his Lord and Master, who, as a sign of secrecy has his right forefinger on his mouth, and in his left hand is an acacian-twig.

Soon, however, the Aspirant—totally absorbed in seeing King Solomon, or the Jewish Reedeemer-Messiah, and very likely also disappointed that he cannot express his joy loudly, but also angry that the lower part of Solomon's body is still wrapped up in a shroud—is abruptly aware that the Master addresses him with rather dubious questions. The second one:

"Does no guilt burden your breast?"

The completely confused Johannis-Master must now reveal everything he has ever done in his life, for he does not know how much the Order has already found out through their brotherly espionage. It would therefore be safer to confess everything, making a confession, as is also demanded by the Jesuits. Now the Order has him tightly in their hands!

The third question:

> "Do you have the courage, as Adoniram formerly had, to rather defy death and dangers than to deviate from the path of righteousness" (!) "and truth?" (!) "Whoever here answers with yes must be prepared for anything that might confront him. He should always remember the heavy duties he has taken upon himself through his word of consent."

What these heavy duties are he certainly does not know as yet, for Freemasonry reveals itself only gradually and does not mention its real purpose. And this is its colossal immorality; the unfortunate Aspirant has no means to back out.

The fourth question:

> "do you want to dedicate yourself to the service for the Order in its search for light and truth?"

This question, so Hieber, takes the Searcher into duty for the Order. His strength must be united with the community of the Brethren, with those of other warriors, who together with him are willing to fight for Light (!) and Truth. (!)

The Aspirant must now take the journeys (trips), but 4 instead of 3, after having put aside the acacian-twig, the lantern and the bell. It is, of course, understood that these journeys lead only to the North, fully in accord with the battle which the Lodge is to carry out and which finally is to end happily in the East. The Aspirant is thereby dazzled by the light which the guide holds closely before his eyes, and which is to recall the blinding of Zedekiah. He also feels a dagger-point upon his breast. Again is the Searcher only a will-deprived tool for the threatening Order.

The Aspirant hears again shouts of rather peculiar character, thus in the third one:

> "Remain fearless when in danger, patient in sorrow, steadfast in death."
> Hieber comments, explaining:

> "Here we are admonished to practice (Vorsichtigkeit) caution, which . . . must be paired with courage, such courage which does not degenerate into raving madness, but remains calm and happily hopeful during the hottest battles."

Freemason morality!—Now follow the "Steps." They lead to the South and then eastward around the south-west corner of the carpet, and are prescribed for the Searcher in detail and, of course, in "rightangled" foot-position. 3 times 3 times 3, therefore 27 times to be repeated. During those 27 steps, the eyes must be fixed on the blood-red carpet. This is to express freemasonically that only now does the Mason get a glimpse into the world of the battle in which he finds himself involved. The steps of the Aspirant in the Johannis-Lodges lead across the table (or carpet) and allow him only "outlooks." Hieber comments on this:

> "It is impossible to ponder about the depth contained in this." (Es ist nicht anzudenken, welche Tiefe hierin liegt.)

It seems to me, however, that this can very well be grasped. The "depth" consists of the fact that the visions of the Johannis Brethren are being diverted, so as to perceive only external matters; but the Andreas-Brother actually is to comprehend freemasonic goals in its entire scope, of course, also only limited to that which the Order wishes him to know, not revealing individual means to attain these goals. The already stupefied Freemason, however, considers this blunt game to be unthinkingly deep.

Now follows the swearing-in. The oath is being read. The Aspirant speaks, again placing his hand on the opened Bible:

> "Yes, this I vow."

He therefore again obligates himself with every word of the recited oath. He pledges secrecy and obedience to the specific laws of the Andreas-Lodge, to dedicate himself to the endeavors striving for "Light and Truth," that is

> "to become a dependable guardian of the Temple and its crown, for whoever wants to battle against darkness must be steadfast in these endeavors; any wavering is perjury."

Thus Hieber.

The Temple is still demolished. The Aspirant must work for its restoration:

> "With the sword in one hand and the trowel in the other,"

and then become its guardian. He does not yet know the crown, he only sees it on his Solomon's head, and cabalistically suggested above the altar. But he nevertheless pledges himself under oath to become a dependable guardian of the Temple and its crown.

It is, of course, understood that the Aspirant, when taking his oath, places the dagger, which usually the Master puts into his hand, on his breast. After the oath-taking, the Master takes back the dagger and directs this "Weapon of Light" against both eyes, mouth and stomach of the Searcher, thereby making a sign of the Jewish God-child. Brother-love cannot express it any clearer what would happen to the Brother, should he not turn into such Jewish God-child.

The Apprentice-Admittance, which I do not care to discuss any further, brings the Freemason a "significant" step further. He shares the same privileges as did once the most reliable Masters in the Adoniram story. He may—what an honor—touch Solomon's crown with the 16 times recorded name of Jehovah. The crown is shown to the still fully unsuspecting partner as an emblem of sovereignty expressing human dignity. Freemasonry certainly offers their imitators an abundance of contempt for their thought-acuteness. They surely recognize that their conditioning causes stupefaction. The Aspirant's word is "Adonai," another word for Jehovah. Freemasonry reveals itself, the Mason himself remains altogether "unsuspecting." Always is his own "human perfection" the point in question, of course, with reluctantly accepted advantages of all sorts.

In the Andreas-Master-grade (Working-table or carpet), the stamping of the Andreas-Master takes place in various rooms: In the Andreas-Apprentice-Journeyman's Lodge, the anterooms of the Master-Lodge, both of which form a cabalistic circle, separated through a partition, and the Andreas-Master Lodge itself. I do not want to subject the reader to listen again to all these matters, always basically containing the same, already known meaning. The Genosse (partner) is systematically led on further.

I shall be as brief as possible.

First of all, the Aspirant is deprived of his dagger, to make him defenseless. Then he must again vow to

> "rebuild that which has been demolished," as the Temple is still in ruins, ardently dedicated to freemasonry "through secrecy, prudence and moderation . . . and to continue until victory is attained."

He finds in the anteroom to the Master-Lodge, what a triumph for him, lying on the coffin the ancient Masterword "Jehovah," the "undestructible Solomon-Seal," and takes it for himself, as he had previously taken the acacian-twig during the Andreas-Apprentice-Journeyman's stamping.

Formerly, the Aspirant, now already quite a "perfect" Mason (Maurer), receives a piece of the golden "unification-ribbon" around his neck with the reminder:

> "As such ornament has brought death to many Brethren, I wish that a similar destiny will not be in store for you."

The Master then also indicated:

> "The rope was put around your neck, so that you can be punished immediately, should you be found to be a criminal."

This rope no longer adorns the neck of the Aspirant for the Andreas-Master grade, but we shall also here see that everything has remained basically the same.

During admittance into the Master-Lodge, the Aspirant, who is a member of the Grosse Landesloge of Germany, sees a pillared hall, splendidly illuminated, in front of the entrance to the new Temple, where in the East stands the altar before the still locked gate. On it, among other things, are the Jehovah-crown, dagger and sword. In the hall are gathered the "illuminated" Masters, in whose circle he must now enter. They are "Mitbürgen" (co-sponsors) for his future, proper, freemasonic behavior. During the stamping of the Andreas-Apprentice, the Brethren are sharing this responsibility through a ballot imposed upon them. Here the "illuminated" Masters have become "Mitbürgen." How this must further spying one upon the other!

During his "trips" (Journeys), the Aspirant hears the following, rather significant shouts:

1. "Our ancient Temple is demolished."
2. "But under the rubble the foundation-stone has been found intact."
3. "Upon this foundation-stone . . . the new Temple structure is rising."
4. "May you become a perfect Master of this Temple!"

He certainly would like to, and to avoid any wavering in his resolutions, and to assure that his outer dignity will not fail him, a dagger-point is placed on his breast throughout these journeys. In addition, he receives blows, called Kreuzschläge (cross-blows) against his chest with crossed swords, forming the Andreas-cross, from both watchmen called "Reason" and "Conscience," suggesting even more. Finally, as a special reminder, the swords hit against the hook of the gibbet (gallow), which, as we know, is erected in the South of the working-table, and towers high with his arm northwards.

From this gibbet, the Aspirant now steps, with right-angled foot position, to the four corners of the table, and over these, on to the symbolized 12 Tribes of Israel. Hieber's allusion to the 4 Evangelists is really not good. The steps are to indicate that the Aspirant must and will propagate throughout the world the "Light" which he has come to recognize. But this really has for the undesirable "Ruchlosen" no longer anything to do with ones own human perfection, rather with a dull zelotic eagerness to use others for spreading the freemasonic Jewish world of thought, and using their very real power-plans to further their goals. This certainly looks more like political machinations.

During the steps and otherwise, the Aspirant hears again lovable shouts, or also threats, for instance according to Sarsena:

"Prepare this rioter for death and do not spare such Brother."[49]

The oath-taking occurs in the usual manner, but underneath the gallow. The Aspirant is put there with right-angled foot-position, his face turned toward the cubus of Jewish perfection. He must cross his underarms, the left one over the right. The crossing-place on the wrists is wound together by the first watchman "Reason," with one end of the "purification-ribbon," which now clearly reveals itself to be the rope for the gallow. It is that part of the rope which heretofore had been lying on the cubus of Jewish perfection; the other part is flung over the hook of the gibbet. In this position, and expected any moment to be pulled up, the Aspirant hears the recited oath. It expects, of course, secrecy and obedience, in addition the propagation of freemasonic knowledge, with which, however, he is not acquainted as yet, despite all ennoblement and illumination, and the requisition of capable architects for the construction of the Temple, without knowing exactly in his freemasonic acuteness which attributive qualifications these architects must have, and which Temple is to be erected. The oath further demands the pledge not to be intimidated by any persecution whatever, to fight for the propagation of the Order, to further the harmony among Brethren and to reprove those who fail. The Aspirant vows to accept this with the words:

"Yes, this I solemnly promise with freemasonic faithfulness as an honest man."

The "illuminated" co-sponsors affirm this impressively with a
"So be it."

The "Profane" thinks, however, that here again prevails a distinct hint expressing "rebuke," which the Aspirant, should he fail, has to expect. The "illuminated" co-sponsors are sharing the responsibility that their colleague in Solomon will never fail.

Now follows the stamping itself. The Masters form a circle around the gibbet, their swords lifted with the right hand against the Aspirant. The

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[49] A Brother gives his opinion regarding the various steps, "the right-angled step," the dragging of the foot to a "double right angle," and the "stumbling around over the carpet," according to K. Chr. Fr. Krause, as follows: "After several years of watching (!!), a certain form of walking was accepted which actually is ridiculous. I presume that the first one was invented by a man who was badly afflicted with hip-arthritis; the second one from a sailor who was accustomed to the movement of ships; and the third form from a man who either for relaxation or because of excessive drinking was wont to dance the drunken peasant's dance."

Master pulls the gallow-rope four times in a manner that the Aspirant's arms are being pulled up four times above his head. This is called the four "Aufrückungen" (upwards-pushes). This time, nothing more occurs as yet!

The "illuminated" Andreas-Master is ready. The German has become a completed cubus of the Cabala. How proudly will his heart, now become un-German, swell! With how much renegade eagerness will he swing the hammer in the Johannis-Lodges, having now the qualifications for it, after he has thus degraded himself! His eagerness will certainly not be lessened when such high masonic dignity, despite all the attending expenses, will also now bring tangible advantages, by no means only after the establishment of the Jewish-capitalistic-priestly World Monarchy, but even before, thus today, during the pauperization of the German people!

Now follows the admission into the circle of the "illuminated" Andreas-Masters.

The rainbow of Noah, above it the six-pointed Star of David, appears above the gate through which the Andreas-Master has to pass, if he wishes to be further promoted in his freemasonic career:

"A peace-greeting from another world," says Hieber.

No, the sign of enslavement of nations who are subjected to the domination of the Messianic Empire, who are to become Noachites, and must recognize Jehovah as their God.

D) THE SYMBOLICAL CIRCUMCISION

In the described "Ritual" is hidden as the real essence the symbolical circumcision. It is a devilish game set in motion against the German people, who must be bound with thousand ropes to the Jew and are to be torn away from their own race.

In order to understand fully this related freemasonic Ritual, I must recite, although with an inborn German reluctance, this Jewish Ritual of the Miloh (the circumcision).

After entering the Synagogue, the Mohel (the person who does the circumcision) takes the child, greeting it with the words:

"Baroch habbo," this means: "Blessed be he who comes here."

He carries it to the Elijah-chair,puts it on the lap of the relative (Gevatter), takes the foreskin of the male-organ, cuts from it with scissors a small piece, which is later burned, rips with his nails the remaining foreskin somewhat open—this is the most important act of the Jewish circumcision, called Prio— fills his mouth with wine and sucks the blood from the wound on the penis, spits this mixture of blood and wine from his mouth into a chalice. This procedure is repeated three times. The Mohel then blesses the chalice, dips his finger into it, puts it into the mouth of the child and onto the tongue with the words:

"Through your blood you shall live!"

Thereupon he places his hands on the child's head and with renewed blessings announces the child's name.

This act, the Prio, carries for the Jew special significance. Other races and secret societies of the Papuan Negroes, are not acquainted with the Prio—the tearing open with the nails—but only with the cut. Father Abraham, who according to the Talmud sits at the Gate of Hell and investigates every single new-comer thoroughly, recognizes clearly by the Prio the correctly circumcized fellow-Jew, and saves him, not any other, from the fire's ordeal.

Thus the Jewish Ritual of the circumcision and the Jewish mode of thinking.

The dark room, into which the Freemason is led before his admittance, is the Mother's Lap from which he is born. He leaves the dark room in a helpless condition, and this is to express the helplessness of the just born child which can not yet receive but very little for his path; thus it is also with the Johannis-Apprentice. The Journeyman's grade symbolizes the first days of the newly born child, the "ideal" world of children.

The admission into the Johannis-Master grade symbolizes the circumcision of the Freemason.

The apron as a symbol of the flesh, makes the Ritual feasible. Tearing it off during the Master's admission symbolizes the "lively" rip, the Prio, during the circumcision.

Hieber clearly stresses in 1922:

"The apron is torn off fast and lively."

Gloede writes in the third small volume: "Instruction for the Johannis-Master, pages 37-38:

> "Ripping off from the flesh-body is symbolically presented by the Guardian's forceful removal of the apron, for this garment is called 'The Apron of the Flesh'."

Here, furthermore, lies the symbol which, according to Gloede, was visioned during the development and creation of the Ritual for the Johannis-Master grade:

"Circumcized by ripping apart the flesh body."

The apron actually does represent the "Essence of Freemasonry." The thus circumcized Freemason can now, as Johannis-Master, receive an apron in the colors of Jehovah (blue-white) instead only the merely leather Journeyman's apron with its "precarious" "ribbon-bows," which remind the "Profane" of scissors, which through the act of circumcision brings the "beginning of life."

Br. Gloede's "Instructions" are today no longer (1927) mentioned in the Catalogue of Freemasonic Literature, of the firm Mittler and Son.

These (fragmentary) pieces at my disposal made it possible for me to preserve—documentarily—these connecting links for all times to come. Already Br. Hieber was considerably more careful than Br. Gloede in 1901. August Horneffer, stemming from a Humanitarian Lodge, now Grand Secretary of the Grosse Landesloge "Zur Freundschaft," states only in his "Erläuterunger der Katechismen der Johannis-Freimaurerei," by Br. Robert Fischer, printed as Handscript for Freemasonic Brethren, Leipzig, 1924:

> "We finally must also mention the presentation of the apron, not recorded in the Cathechism of the Ancient Masons." (Of course, coincidentally!) "The designation of this plain workingman's token (!) is prominently stressed. It is older than the Golden Fleece and the Roman Eagle more honorable than the Star and Garter or any other decoration which the Apprentice can receive now or later! . . . As an unsurpassable sign of honor, they (the English Brethren) valued the apron. Every Apprentice should write this into his heart. With great pride he should always wear this apron . . . "

Yes, the apron always was the symbol of the symbolical circumcision. It veils it. For this reason it is the greatest "sign of honor" for the Freemason.

Now the "Profane" perceives, and perhaps also many of the thus circumcized will recognize fully, the significance of some other ritual functions, which, in changed succession, only hint at the, more or less, seemingly unimportant components of the circumcision, and which are distributed among the two lower Johannis grades.

Exactly as is done when the blood of the Jewish child is spilled during the circumcision on the Elijah-stool through the Mohel, so also during the Apprentice- and Journeyman's admission, when the "Master of the Stool" (!) hits with the Johavah-hammer on the knob of the circle, the point of which the Aspirant places on his naked breast.

"The breast is the foreskin of the heart."

> Moses 5:10 (Renewal of the Covenant . . .), "Verse" 16: "Circumcise therefore the foreskin of your heart and be no longer stubborn."

Three times does the Mohel at the Elijah-stool suck the blood, three strokes performs the "Master of the Stool"! Here as there flows blood into the bowl or wine-chalice, certainly not to drink to Blood-Brotherhood!

During both Rituals, the hand of the Mohel near the Elijah-stool and the hand of the "Master of the Stool" (!) is resting on the head of the wounded one. Both times he then receives a Jewish name.

During both Rituals, the tongue of the affected individuals is being touched, and in both cases, life is promised them through these functions. The Trowel, which is placed on the tongue of the Mason, is substituted by the Mohel's finger dipped in blood and wine. Now we understand why, according to Gloede, also the trowel beside the apron (Schurz) constitutes the "Essence of Freemasonry.[50]

The Covenant-stipulation (Bundesschliessung) is being executed in the circumcision and through the spilling of the blood during the Apprentice- and Journeyman's admission.[50]

A "bandage," too, plays a prominent role in these Rituals. The circumcised child is bound with a bandage; a bandage is also placed around the right or the left leg of the Apprentice and Journeyman, etc.

> Thus is fulfilled: 1. Book Moses, 17 (Isaac's promise confirmed by the circumcision). "Verse 13—according to Dean (Dekan) D. F. Holzinger: "Both he that is born in your house—and he that is bought with your money, shall be circumcised."

What do the uninitiated Brethren of Freemasonry say to this deception?

Are they aware that in the coffin or under the shroud they were as Germans supposed to be symbolically dead and were now reborn to continue to live as artificial Jews?[51]

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[50] According to Lenin, the sons of Freemasons are consecrated—this means circumcized already when they are baptized. Sad examples are known to me; these neophites are preferably also called "Freemasons without the apron," a Ritual with them, however, is equally superflous as is with Jews.

[51] Now it also becomes clear why in the secret books it is constantly stressed that women can not be admitted because of the symbolism alone. "Our symbolism itself should make us realize that women cannot stand alongside of the man in Freemasonry."

But it becomes equally clear to us why it is constantly claimed that in the three Johannis-grades the entire "Mysticism" of Freemasonry is being fulfilled, and that the higher grades would stand in contradiction to this "Mysticism."

The initiated Freemason of German blood hopes to have earned the "Citizenship" in the Yahweh-heaven through betrayal against his own blood and his manly dignity. The Jew however knows that his Father Abraham actually can not sanction this freemasonic Miloh and Prio; the initiated Freemason thus earns even the Jewish scorn instead of gratitude.

The "symbolically circumcised" and newly artificial Jew can now be put into the service for Jehovah, and in a preferential position work for the erection of this world-government much better than just baptized Christians can. But further drill and sighting is needed for these services, which must accomplish even more.

On the lower body of the "noteworthy figure," which is covered with a veil, we see signs which are prominently illuminated in the shining light of the Temple. The upper sign in the form of an Iron Cross, an emblem also repeated in many places, is shown above the male reproductive organ. This cross consists of four even-sided triangles. These triangles stand one above the other, each forming a pair; each of these pairs contains, like the Star of David, the upward- and downward-directed even-sided triangle, but not as seen there interlaced one above the other, but separated and only touching themselves with their points. These triangles represent for Cabalists and all satanic Orders "God" and "Satan." For they assume that also Jehovah simultaneously carries "these two countenances" (diese beiden Antlitze). The male generative power must always be subjected under the consecration of this Jehovah.

The other sign rests on the reproductive glands, the carriers of racial inheritance for coming generations. It is the cabalistic cross within the circle and signifies symbols which appear also in theosophical writings with other combinations as the "Ansato-Cross," representing the act of propagation. Here, too, its consecration and the male-sperm for Jehovah.

The cabbalistic cross is the "mysterious" last letter of the Jewish alphabet, Tau. Its first letter, Aleph, like A, is in the Latin form contained in the upright standing lowest beam of the Iron Cross above it. The beginning and the end of the male-propagation act stands in the service for Jehovah. It is to bring him generations deprived of their own racial characteristics.

"The Noteworthy Figure" reveals the final goals of Freemasonry.

From the symbolical circumcision of a free German to the conditioning of a warrior for Jewish rulership, and on to the Begettor of coming generations, which have been deprived of their own racial characteristics for the service of Jehovah (Yahweh).

IV. REGARDING HIGHER GRADES AND OTHER MATTERS

Further freemasonic drilling is done in higher grades. The Andreas-grades of the Grosse Landesloge of Germany, for instance, which I have described previously in detail, already belong to them. Suggestions are constantly heightened according to the expected services.

In my script

"Schändliche Geheimnisse der Hochgrade"
(Shameful Secrets in Higher Grades)

I have briefly described the real essence of the higher grades in the Old-Prussian Grand Lodges. This little manuscript is complementary to my book "*Vernichtung der Freimaurerei durch Enthüllung ihrer Geheimnisse.*" For a more general understanding regarding the higher grades, I here only confirm the following in connection with the essence of Freemasonry.

The Blue Johannis-Freemasonry, i.e., the Brethren Freemasons of the three lowest grades, constitute the Recruit-Depot and the pre-stage for higher, so-called Red "*Scottish*" grades.[52] These Scottish grades are obligated to the directive advice of the "Invisible Fathers" and concern themselves with political tasks, should the execution of these tasks not be confined to a still smaller initiated circle or which the "Invisible Fathers" prefer to do themselves, but this only when safe for them to do. In addition, the Johannis Brethren are considered to be the freemasonic proletarians, the "Visible Agency" in the freemasonic structure, called upon to tarn for the profane world the higher Lodges, who prefer to remain in the background and to perform menial services for higher Brethren, provide connecting links between them and the profane people, carry propaganda directly to the entire nation, thus throwing plenty of sand into both their eyes regarding the real essence of the Secret Orders, and simultaneously committing thereby indirectly significant political work. They could some day, when the Jewish government is fully established, disappear— yes must disappear—without specifically involving the secret organization of Freemasonry. Thus we can already see it now (1927) in Fascist Italy and Communistic Russia. My battle is so devastatingly effective against the entire freemasonic Lodges because the destruction of the Johannis-Lodge has now happened prematurely, before the rulership of Jews and higher grades have become securely established. The Recruit-Depot is taken away from them, tentacles reaching into the nation are cut off. But this battle also succeeds in taking from the uppermost secret guidance, the "Invisible Fathers," from the superstitious Jews, their "auxiliary troops," thus reducing their demoniacal helping ghosts, so valuable to the "Fathers." They actually believe that the Johannis-Brethren, the symbolically circumcised Jews, who are not allowed to enter the Paradise, but must after their death

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[52] The word "Scottish," too, is tarned and more or less unintelligible— "ecossais" is placed for "acassais," that is the staff of Moses, the Jewish world-scepter which already the Andreas-Apprentice is allowed to search and also touch.

as "demons" continue to further the goals of Jews through their magical influences. Thus, do they ban their fears when committing their criminal political schemes by thinking of the hosts of dead Johannis-Brethren.

Br. Didler reveals:

> "That the main task in drafting their vast world-plan for the establishment of a *Universal Republic* (the government of the Freemason-League) consisted of: how and in what form the monarchs and their governments could be deceived, and how to hide from them completely the political activities, the real Freemason-goals, as also the ways and means to attain them in a manner that the consequence of this deception-system could develop securely under the aspect of respect, dignity and apparently legal principles: to destroy all state-constitutions through Revolutions, to drive out the monarchs and forcefully take hold of government-authorities. To suit this pattern, the League was given a *double* configuration: establishing an outer appearance filled with most beautiful ceremonies and dramatic pomp, symbolism, humanity-ideals, banquets, etc., but for the '*knowledgeable*' or '*trustworthy*' Brethren, the hundred-fold concealed *Inner High-grades* were created. Contrary to this, 'higher politics' for the 'acquisition of *world-rule*' is being negotiated only in the small circles of the high grades, and mostly in the dwellings of the members concerned, as can clearly be seen, for instance, in the Biography of the Illuminatus Nicolai in Berlin.[53] The entire Lodge-life, therefore, is only *to deceive* Princes and governments, the present Lodge-character is consequently arranged only for the general Mason-population, for the 'uninformed' or 'untrusted' Brethren. The intriguers, therefore, the political agitators, the real Revolutionaries participate very seldom in this Lodge-life, or not at all, as, for instance, Zschokke, who for 18 years never visited the Lodge he founded in Arnau, although remaining 'Master of the Stool of Light,' and through representation is also the head of the Freemason Lodge in Switzerland.
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> "*The high Monarchs erred* when they believed they could entrust the Lodges to the care of trustworthy statesmen whose personalities seemed itself sufficient to vouch that no politics would occur. These not unknown measures actually eliminated from the Lodges themselves the

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[53] Brother G. von Goeking writes hereto: "There existed a Secret Society in Berlin of which no one heard anything whatsoever, except its members. Now I may, however, be permitted to name a few of the deceased members. These were: The Minister of State von Struensee, the High Consistorial Counselors Dietrich Teller, Zoellner, the physician Moehsen, the Geheimrat Selle, the Geheime Ober-Justizrat Suarez, and Gedicke, Nicolai and Biester. The last mentioned was the Secretary of the Society. The members were restricted to twelve, and before anyone was invited for enrollment after a vacancy had occurred, the eleven members must have come to an agreement regarding him. Nothing was considered to be binding, except that nothing whatsoever was to be mentioned regarding the existence of this Society. They convened regularly by taking turns with each member every Wednesday evening at 6 o'clock."

> disadvantages which everyone was obliged to eliminate and thus paving the way for political activities in the higher grades of the Freemasonic League within small circles unofficially outside of the Lodges."

Freemason Brethren give reports regarding the position of the Johannis-Masonry within the freemasonic system, so the "Freimaurer-Zeitung" of the year 1874:

> "What about Johannis for us? Nothing else than to lend us a peaceful name. What about the forms of the Lodge? They must hide us from our enemies when we are in trouble . . . "

The well known, 1891 deceased Freemason Pope, Br. Pike, the chairman of the Supreme Council of the Ancient and accepted Scottish Rite of Charlston, one of the most knowledgeable Masons, called the Johannis-grade "only the outer court and the entrance-hall of the Temple" and states further:

> "Some of the symbols, however, are explained to the Light-seeker. But he is intentionally misled through false interpretations. It is not the purpose that he should understand, but rather that he be led to imagine that he understands. The real interpretation is reserved for the truly initiated, the Princes of Masonry."

Who would here not think of the methods used by the Jesuit Priests? These also coincide with the complaints of the Austrian Br. Dr. Julius Goldenberg: that the three first grades are always left in doubt or are being deceived, while demanding blind obedience from them.

The Preacher Br. Dr. Fischer, editor of the "Leipziger Freimaurer-Zeitung," also states the following in a discussion regarding the higher grades:

> "The Constitution is still the old one and just as precarious as it was. Where Grade towers upon Grade, the higher one each time (through heaviest oaths) un-communicatively blocked off from the lower one—each time fewer and therefore comprising closer-knitted links and without responsibility or control, but not without means and influence, even provided with judiciary rights to demand unconditional obedience—at least always being in the position to tell others: that due to the lack of complete oversight and sufficient experience, they are not yet able to evaluate the League correctly, these lower ones are just blind and will-bereaved tools, only Brothers, as, for instance, the two-year old boy alongside the thirty-year old man."

Regarding the significance of the Scottish Lodges, we read in the Freimaurer-Zeitung of the year 1874 the following:

> "The crucial point of our work rests in the higher grades, it is there where we are progressing, in politics and world-history, therefore the undiminished preservation of the Scottish Rite. It is here where our Fathers have accomplished their glorious deeds, have overthrown the tyrants."

The "Revista Massonnica" writes:

> "Freemasonry wants the unrestricted progress of Humanity, and all the social institutions are against it because of their conservative spirit; Freemasonry therefore must at certain times conspire and struggle, and this needs secrecy and experienced heads. This secrecy is protected, and these heads are trained by the Scottish organism: As long as the mission of the Rosicrucians and Kadosh-Knights is not concluded, it would be a mistake and a crime to abolish them."

A high official of the Grand Lodge of Vienna gave recently the following opinion:

> "In the highest Council the thought is born and passed on to the lower grades to execute it. Starting at the highest stand, it takes its way in steady selection until arriving at the first-graded Lodges, there it is to become the deed. Every higher-graded Lodge takes care of the distribution of the work to be performed and makes its decision on the strength of its higher insight how much is to be entrusted to the Lodges of the Lower grade."

The Freimaurer-Zeitung of 1876 explains a special case:

> "The purpose of the Scottish Grand-Orient of Hungary is no other than to organize all intelligence of the League, in order to make use of it at the proper moment when the Revolution against Austria is about to break loose."

The system of the Old and Accepted Scottish Rite has been newly arranged in Charleston by the Tailor Pirlet and the dance-teacher Lancorn, and controls since then Freemasonry with its thirty-three grades.[54] As however, only very few other grades within this 33-graded system, except the three lowest Johannis-grades, were of any importance, as for instance the 18th grade "Fuerst von Jerusalem" (Prince of Jerusalem) and the 30th, the "Kadosh-Grade," the grade-number thus comes closely to the systems of the so-called "Christian," "Old-Prussian" Grand Lodges.

Today, the symbolic Grand Lodge of Germany is "working" according to this system.

The "Law-books" of the Old-Prussian Grand Lodges, which contain all sorts of matters, are strangely avoiding the tasks of the Scottish grades and other High-grades, which we, as already mentioned, find in the Andreas- and also in the Chapter-grades of the Grosse Landesloge of Freemasons in Germany, likewise in the High-grades of the Grosse Nationale Muterloge and in the Innermost and Inner Orients of the Grand Lodge "Zur Freundschaft."

These just mentioned Scottish Grades, according to freemasonic statements, are forming since the latter part of the 18th century a unity, a

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[54] The Brethren of the Old and Accepted Rite introduced a dance called "Charleston" as a sign that the whole world was dancing to the tune of their pipe.

"private club" in the individual Scottish Lodges and among themselves within the League, responsible only to themselves, and handling their own affairs. Outwardly viewed, the members of the uppermost administrative authorities of one Grand Lodge are reciprocally honorable members in other Grand Lodges. The Scottish Lodges, too, are not listed in Van Dahlen's Freemason Calender, which handles the Freemasonry of the whole world and reports on all German Johannis Lodges and on those of other states. It is altogether mute regarding the Scottish Lodges and the Chapter Lodges, and favors their disguise. We find them now in other secret books and in secret writings. In the Law-book of the Grosse Landesloge of Freemasons in Germany, the Laws and decrees for the "Highest Order-Department" and Chapters are not included. They can be found in a "Separate Pamphlet" (Red Book), which every Chapter-Brother is entitled to loan. In the Basic Constitution of the freemasonic League of the Great National Mother-Lodge in the Prussian States, called "Zu den drei Weltkugeln" (To the three World-globes), Berlin, 1895, article 34 is mentioned in the "Bundes-Directorium" as the uppermost authority for "outer affairs" in the League, and indicating also thereby that this "Bundes-Directorium" for inner masonic affairs carries the name "Höchster Inner Orient" (Highest Inner Orient). Then it states: "As such, the Bundes-Directorium is simultaneously the uppermost (superior) administration of the Ancient Scottish Lodge under the name 'Altschottisches Directorium' " (Ancient Scottish Directorium). This already resembles the "Ancient Scottish Rite" of Charleston. Whereas now in the basic constitution the duties of the Bundes-Directory are also listed as "Highest Inner Orient" (Article 43-48); the search for the assignments for the Ancient Scottish Directorium remains fruitless. In the "Bundesgesetzen" of 1928, the assignments are still scantier. In the Basic Laws (Grund-Gesetz) of the Grand Lodge of Prussia "Zur Freundscaft" (for friendship), Berlin 1906, it is mentioned in interspaced letters that the Innermost Orient has for itself and for the Inner Orient *special laws*. Nothing, however, is revealed regarding these laws.

The German State and provincial governments are willing to suffer this, whereas otherwise every social gathering must register its statutes (Satzungen)! Or is it that the freemasonic governments have perhaps themselves a secret insight regarding these laws, because their members are simultaneously Brethren of the Scottish Lodges, as is the rule in France, England and the United States of America?

The Scot-Apprentice and Journeyman provides the firm basis for the entire Scottish High-grade organism. He must pledge upon oath in the presence of the assembled Scottish Masters the customary secrecy regarding anything ever entrusted to him when facing the Brethren of lower steps, and the Profanes, and to curse his soul should he ever break the oath. Therefore he also vows:

> "I finally promise to love all my Brethren, but especially my Scottish Brethren, with all my heart, and to assist them with advice and deed even at the expense of my own honor, wealth, blood, so help me God!"

But the obligation of the Scot-Apprentice to protect his Brethren is not all, he is also asked:

> "Do you vow to defend Freemasonry and its secrets, if need be, with your life and your blood, and either to be victorious or to die, and also to revenge the actions of violence which may be plotted against Freemasonry and its Brethren?"

He must answer this question with "Yes," and therewith enters into the circle of warriors for Freemasonry against all those who speak the truth about Freemasonry, for this truth, as we shall come to see, is according to freemasonic speech always an attack, always a violent act in freemasonic interpretation. He is thus entering into the ring of conspirators against the State and against its people who want to protect their freedom from freemasonic oppression.

Still different the Scottish Master. His position is one lifted far above that of the other masonic Brethren. But this is even being veiled to them.

We do, however, read more about this in "Sarasena" (Qu. 9), still more in "Hephata," according to freemasonic judgment—like Sarasena, of course, "slanderous pamphlets,"—but they are actually conscientiously written reports. They show us the altogether repulsive spying on the lower grades through the higher ones:

> "Scottish Masters have the right, in all Johannis Lodges they visit, to wield the hammer, and they are advised to carefully *hide*[55] their superior grade, their acquired dignity, when visiting the Lodges, so that they will not be obliged to take up the mallet immediately and thus put themselves above the officials of the Lodges. Furthermore, these Scottish Masters must take away the Lodge-papers from the non-Scottish who wield the mallet, when they have not kept these papers safely under three keys. The same happens to the Scottish Masters from Brethren of the higher grades . . . But still more important becomes my conviction that the much praised Masonry does not completely fulfill the commands of the State in which it is tolerated, where Scottish Masters have the freedom to hold Lodge secretely in every locality without the presence of a Lodge, and that they are authorized in the presence of another Scot to admit strangers to become Masons, to bestow upon them the Journeyman and also the Master-grade . . . The Scottish Master, too, when he possesses from the Scottish Lodge the constitution, can open a Scottish Acceptance- or Reception-Lodge. Who does here not see the possibility for a multiplication of all those Lodges, which despite all vigilance of local authority, can be organized for any reason or purpose whatever to suit the Superiors? The Lodges which the Scottish Masters are allowed to open are called 'heimlich' (secret)! Who is here the higher authority? One legally prescribed?

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[55] Thus appeared, for instance, the Brethren from the Chapter Lodges of the Grosse Landesloge of Freemasons in Germany in the Johannis Lodges with the Johannis Master badge, and in the Andreas Lodges they showed the Andreas Master emblem.

> And perhaps even pretentiously recognized? You Brethren of the lower grades, should you never have heard what I just told you, take note of it and be on your guard, be aware of all that which is called 'secret,' the 'secret' sins are most punishable!
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> "In the realms of secrecy is ample opportunity to mask the untarnished Freemasonry with any desired cloak and give it any preferred color, interpolate any arbitrary purpose whatever.
>
> "Can the Brotherhood, considering the stated circumstances, clear itself from the suspicion to which it is exposed because of its political machinations, and are not the most serious suspicions justified when considering the opening of secret Lodges with their admissions?—"

The author of the book would like to:

> "dispute away any punishable participation of the Order in the political horizon, were it not for the Scottish Master-Ghost with its secret Lodge dangling before his eyes."

And he continues:

> "May the little band of Scots wash themselves clean, if they can. I know how much they have blackened their hands."

The publisher of the book comments thereto:

> "Regarding this most significant point"—the participation in political diatribe—"the deceased author obviously is moving with us around a circlet and will not come out with the truth; perhaps even his own hands did not remain purely white."

And the deceased author concludes:

> "Even when assuming that their—the Scots'—interference in the great States-machinery" (note the figure of speech) "was done only for the benefit of the State, every one of these dealings is nevertheless an illegal one, as these people are not authorized to do them. As the Order in any of the grades should not, and must not, include in its working-subjects Religion or the Sciences and Arts, neither State-economic teachings, what else is there left to do, as gold-making, sorcery, ghost-conjuration, bans and treasure-digging have been driven from the century? What else could the Order possibly produce spiritually and physically to justify its purpose? The answer is the solution to a great riddle regarding the reason for its existence."

The answer to the author's question actually is:

Nothing else is left than the purpose and the content of activities in the Scottish grades of the secret Lodges—therefore in the entire Order—is the criminal infiltration into the State-machine serving the Jewish people or Yahweh; and this is also the spirit of the higher grades.

For this reason, too, was Br. Friedrich II, the King of Prussia, anxiously kept from knowing anything about the existence of the higher grades.

This was nevertheless any hindrance to the lie that he created a high-grade system, yes, that even a high-grade system had been named after him.

How intimate the co-operative work of Scottish Masters across the whole world really is, can be gathered from the fact that the Scottish Lodges form a closely interwoven chain covering the entire earth. This is pointed out clearly especially to the Brethren during their Master-discussion:

> "Above you find the ribbon of friendship"—the golden "unification ribbon"—"this sacred sign of the Order and our Brethren's League, which, although scattered across the entire surface, comprise nevertheless one single community, because they stem from one and the same source, strive for the same goals, are blessed with the same secrets, led through the same passages, are measured with the same rule and measuring stick and are imbued with the same spirit."

And in the second of their four vows during their admission, they swear:

> "To be willing to fulfill all obligatory duties of a Scottish Master, be ready and willing to work wherever demanded by their Architect, and to defend our Brethren to the utmost capacity whenever they are threatened with oppression (!) or are about to be oppressed."

The third vow, which stipulates clearly the tasks to be performed, obligates the high-graded Mason-Brethren also to concern themselves with "utmost endeavor to propagate the Order, further Freemason knowledge," as is innocently stated, "to encourage the subordinated Brethren to work and instruct them in their masonic art, and likewise procure from all corners of the earth suitable work and building material for the structure of the Temple.

He vows:

> "not to let himself be intimidated by fire or flame, nor by oppression and persecution, to steadfastly defend the unity, expansion and honor of the Order, and to fight therefore where- and whenever it is demanded."

The vow concludes:

> "If I criminally offened against this, I am willing to suffer all the punishments and encounters already acknowledged freely in my previously given bondage and as a Scottish Master in a similar case newly condemn, and all this without daring even to expect the least mercy. So help me God, the highest Architect."

There can be no doubt whatever why these sworn pledges in the Scottish grades are made, as in the Master-speeches the destruction of the Temple in Jerusalem and the dispersion of Jews is depicted in most glaring colors, and the hope is expressed that the Temple would be erected again.

We know that the four vows of the 30th grade, the Kadosh grade, still go even further. They call for war against all non-freemasonic powers, especially also against all ethnic states:

> "Under my feet I step upon the kingly crown. Not as a symbol of any special form of government, but when it is a symbol of impudent, irresponsible (this means a non-Jewish) power."

Only the complete freemasonic stupefaction can keep the freemasonic Brethren from seeing clearly whose goals they are serving, should there really still be any harmless Brethren in the Scottish grades who do not yet grasp the meaning of it all—but such are actually supposed to live.

The members of the Scottish grades of the Old-Prussian Grand Lodges are political tools for the attainment of the Jewish World-government, not all, of course. There, too, are harmlessly stupefied Brethren who, as I have indicated before, will have to break their poor heads thoroughly regarding the Ritual. Can anyone refrain from being amused when reading, for instance in the "Leitmotiv (Leading motive) through Order-teachings" of the Grosse Landesloge of Freemasons in Germany, by Br. Otto Hieber, pamphlet eight, "The Grade of the Knight from the West"?

> "The Knight of the West receives the last pair of gloves, although he no longer wears them in the chapter. According to my own opinion, they should here not be left out, as especially in this grade the battle against darkness plays a considerable role. When receiving them, we are told that we should 'guard' them, whereby it remains undecided whether this means to 'preserve' them or to 'protect' them. The former would hardly have any meaning at all, as we already have to 'guard' the first pair of gloves for men, which we received in the Johannis-Apprentice grade. It would be most desirable to clarify this."

Other Brethren of the Scottish Lodges are kept busy with the study of freemasonic history and exploring its origin, tracing it back to its remotest hazy antiquity, others again keep constantly looking with yearning eyes for the "secret," which is to bring them the human perfection, but which is nevertheless still withheld from them in such unbecoming manner. These harmless Brethren are not dangerous, provided they do not help spreading this freemasonic stupefaction.

Regarding the history of nations, the members of the Red Scottish Lodges must be taken into consideration, those who as tools of the superior Black or secret Lodges, or directly for the "Invisible Fathers," infringe upon the public life of nations, who either act themselves, hinder or confuse, or help to use overpowered, guilt-burdened or besotted Profanes, in any case, help to bring about the goals of the Messianic World Empire. The Johannes Lodges are guided in the self-same direction, and the Brethren of lower grades are being influenced, supervised and spied upon, so they, too, would "work" in the same goal-direction. Whether they thus act consciously or also only because of freemasonic suggestion is for the profane world immaterial.

The nature of the high grades and their political intentions can best be conveyed by describing an Admission into a Black "Invisible" Lodge, as is also described in HEPHATA, and which according to the same source leads directly from the Scottish Lodges to the "Invisible Fathers." HEPHATA, in its Introduction, brings it to the high-graded Brethren, with the usual flourishing phrases which are to protect them from any revenge, and then writes:

> "In a black-lined vault, behung or adorned with skulls and skeletons, stood right and left a table. On the right-sided table stood a crucifix, around which was placed a Bible, a Koran and a Talmud; above the table in a transparent area, one could read: 'Truth is everything.' The left-sided table carried pistols, daggers, and poison powder, the writing here was: 'In the hands of a sage, the ultimate remedy for body and soul.' During the Admission, the Candidate signed his name with blood, and no one of the League, none of its members became known to him. The Lodge was dimly illuminated with a gloomy light, and the Candidate saw the persons present only as in a fog. They wore long, black cloaks, and each one carried a dagger on his breast and had his right hand concealed in the bosom. At the end of the circle was a seated man, before whom were kneeling the Order-members; the first one adorned with a crown, the other with a Prelate costume. But the third one was clad in a steel-armour, over which hung a lion-skin. To this kneeling man spoke the man in the cloak: 'You have received your requital (Lohn), go and better yourself.' After which they got up, bowed humbly and deeply and withdrew."

Whereupon the Candidates received pretty-sounding lectures regarding Humanity; then the following:

> "After the Aspirant had received these tidy lessons, which now and then were even infested with abnormal additions, he was anaesthetized with narcotic fumes . . . " Awakening from the anaesthesia, he finds himself in his bed!

With biting synicism were here, in their Ritual, depicted the "secrets" of Freemasonry with its criminal means for the realization of their goals.

The table to the right shows clearly that which non-Jewish Christians still refuse to believe today: Christendom and Mohammedanism are for the Jew "Jewish Confessions" and have, as such, the duty to enforce upon the non-Jew in the disguised form the undisguised truth contained in Thora and Talmud, therefore the words "Truth in everything." The final goal therefore is obviously to unite all "Jewish confessions" again within the "liberal Catholic Church," as was already clearly announced in the "Ancient Duties" of the year 1723, or to search for another "positive Christian" confession.

The table on the left side shows that wars and murder of all sorts are the way, and poison, battle- and murder-weapons the means to bring to all the nations on earth the Talmud-truths and the gruesome, bloodthirsty rulership of the Messianic Empire. The book *"Kriegshetze und Völker-*

morden" (English edition: "War Agitation and Massacre of Nations, The Coming War," Faber and Faber, 24 Russel Square, London 17) brings proof of this. The "judicious"—one who commits murder and allows murder for the realization of these final goals—is a "benefactor," a "liberator," and those who are murdered with pistol, dagger and poison are scornfully mentioned as having been "healed on body and soul"!

The three figures before the black "Father" are king, priest and warrior. Totally unaware of it, they have in the past millennium served the invisible Jewish government.

That which is still veiled in the Johannis Lodge, which in the Scottish grades is only revealed somewhat clearer, is here—in this Black Lodge—demonstrated convincingly.

What has been said herewith regarding these Black Lodges is also valid for the high-graded Lodges.

But the "Humanity-teachings" of the Invisible Fathers are not yet even given everywhere to those Brethren without the final unveiling who have advanced up to these Lodges.

Narcotic fumes have stunned all Masons in the Lodge, their will was taken from them; will-deprived, they returned to the profane world as tools without a will in the hands of the Superiors.

Similar to the effect of the narcotic fumes is also the effect of suggestions on the masons, which penetrate from the Freemason Lodges and other Lodges, whatever be their names, into the entire nation, depriving thus also the general public of their clear thinking. They penerate into their own art-inherent cultures, thus form, together with those of the Jesuits, the only public opinion.

The "public opinion" is aimfully channeled and spread in political parties and social gatherings, clubs, the press, also through rumors emanating from the churches and Lodges, and conducted with all "cultural" and "civilized" means.

High-graded Br. Koethner, who, in his many scripts, has also affirmed the "Judaization" of the "Old-Prussian Grand Lodges" and their activities to further the messianic goals, states in "Das Letzte Geheimnis" (The Last Secret):

> "The viewpoints, as also the attitudes of the great majority of the population in every land, have always been decisively influenced through secret directives and paroles which the Freemasons of the land in question received from their superiors."

The politically suggestive activities of Freemasons on the entire population is here clearly admitted; a suggestive manipulation practiced within the Freemason Lodges of all grades and steps is, of course, practiced on a much larger scale. It is helpfully prepared by the methods used in our Christian education-systems in the schools. The Jesuit does not lag behind Freemasonry in suggestively influencing the people.

In order to complete this will-paralyzation—which has already advanced considerably because of the age-old suggestive manipulations—occultism is taught, whose cabalistic origin and tremendous importance for the success of the "Invisible Fathers" can not be often enough stressed. No matter how much the still healthy person is struggling against the acceptance of the fact that this stupid absurdity is even seriously being considered, one must come to the conclusion that this superstition is the most important support for those Jewish circles who are still imbued with the Old Testamental mission-consciousness.

Pointing here to the words of Karl Heise must suffice:

> " . . . for it is and remains a fact that all war-politics"— of the First World War—"originated from the secret activities of certain Lodge-circles, who in order to work more securely from behind the scene used most skillfully, and are still using today freemasonic Lodges and countless profane societies."

Karl Heise allows us a still deeper insight.[56]

> " . . . and thus do certain superiors of Freemasonry and occult Leagues, and certain Superiors of the Jesuit-craft, still form their Arch-Brotherhood, from whose sacristy they then supervise . . . direct, and handle the entire establishment."

Occultism is an especially will-stunting poison used by the "Invisible Fathers," or as occultistically stated: of the "Upper Spheres." Jews, Freemasons, members of occult Lodge-circles and Profanes take it and distribute it.

How this poison actually works, can be seen by many from the fact that, for example, the "medium" Anni Besant told King Edward VII, the lie about the "Initiation" of the ghost of Zerubabel, thereby making this King a docile tool for the schemes of the "Invisible Fathers." Like Zerubabel, who once led the Jews out of Babylonian captivity back to Jerusalem, King Edward VII, too, was a tool in the hands of Jews to give

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[56] The Grosse Nationale Mutterloge "Zu den Drei Weltkugeln" has recommended Karl Heise especially to their Brethren; the other Grand Lodges in Germany are deadly silent about him.

Jerusalem back to the Jews, and moreover, to further their goals for world-rulership, which of course was even more important than the Homestead Palestine for their central headquarters!

The chief of the German General Staff of the Army, General von Moltke, too, was at the beginning of the war in 1914 for many years subjected to the occult influence of the anthroposophist Rudolf Steiner, and was for quite some time a follower of Anni Besant. It is quite possible that these occult influences helped him in the first place to become the Chief of the General Staff. They affected him in the days of the Marne-Battle in 1914, when he passed an order for the unfortunate retreat of this (exceedingly successfully directed) Marne Battle.

These historically known examples show that occult believers are used quite successfully especially in highly outstanding positions, as due to their belief in these magical teachings they become nothing else than "Befehls-Automaten" (commanding automatons), who no longer muster any opposition.

The nature of the cabalistic teaching and its sinister mind-destroying effect is a serious chapter in the life of nations; these, however, can here not receive detailed treatment. All branches of these magic teachings pursue the goal to undermine the energy, self-reliance and independence of the personality through their unwieldy, suggestive efficacy. Only too many people show themselves susceptible to any one of the various branches of these teachings, if only by listening to the "Prophecies" of the Jewish schemes, and thereby weakening their power of resistance, or allow their clear judgment to become foggy through horoscopes or the belief in a divine providence, etc.

The most conspicuous central Order of the Rosicrucians,[57] perceptible since the Middle Ages, they retreated at the beginning of the 17th and the end of the 18th century, but then reappearing after about 100 years. According to statements of Br. Reverchon in March 1926, it is again quite active in Germany, has its seat in Hamburg and has commanding posts in Amsterdam and Vienna, and is financially fed through "American" societies. "It rallies all spiritistic and occult movements," as Br. Reverchon tells us explicitly, while simultaneously designating the Rosicrucian Order to be a freemasonic organization. Thus it had also been before.

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[57] The "Chicago Sun Times" of June 16, 1968, page 16, brought an article headed: "Disclose Sirhan Joined The Psychic Rosicrucian Order," 'an occult fraternal organization that expounds a philosophy based on the study of metaphysics and development on psychic powers.' The native Jordanian, indicted for murder of Senator Robert F. Kennedy applied for membership by letter to the San Jose headquarters of the ancient Mystical Order of Rosae Crucis (AMORC), the organization's official name . . . " (Comment by the translator)

Br. Reverchon also tells us that the "English" Grand Lodge in the valley (Tal) of Berlin,[58] too, maintains its also occult sister-organization, the "Grand-Orient and Sovereign Shrine of the ancient Freemasons from the Old Scottish Memphis- and Misraim Ritus," therefore a masonic central administration.

At the turn of the last century, the Ordo Templi Orientis—O.T.O.— closely united with the above mentioned Grand Orient, was spreading into Germany and Russia. In the Manifest of the Mysteria Mystica Maxima we read that the O.T.O. is a corporation of Initiates in whose hands are contained the wisdom and perception of various organizations, the citation of which would be too numerous to mention and is of little importance to the reader, as their names and extent already reveals their freemasonic views.[59]

The Order Templi Orientis is the British section of the Mysteria Mystica Maxima; it is being influenced by way of England.

We therefore verify that we had, in Germany, three totally occult Freemason organizations: the Grand Orient and Sovereign Shrine of the Old Scottish Memphis and Miraim Ritus "in the Valley of Berlin" (im Tale von Berlin), the Rosicrucian Order, and the Ordo Templi Orientis; among them a freemasonic central administration of highest significance, which does not even pretend to hide from the Brethren the strict depen-

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58a Once upon a time, non-Jewish workers were implementing, under Jewish supervision, material for the construction of Solomon's Temple in the Valley (Tal) of Josephat; therefore the name "Tal" for freemasonic central administrations.

58b (Translator's Note): The New York Times of February 22, 1972, dedicated a whole page (30) to

"Israel: Our Next Vietnam? WHAT PRICE ISRAEL? An inordinate price has already been paid for the abnormal U.S./Israel relationship!

1948-1971	
U.S. Government Economic Aid	$1.8 Billion
Private Contributions (Tax Exempt)	2.5 Billion
Sale of Israeli Bonds	6.0 Billion
Total	$10.3 Billion

Over $3,500 per Israeli Citizen

This is exclusive of military assistance now running at $300-500 million a year; of the $501 million given the UNRA, the agency that provides the Arabs with a bare minimum of subsistence; and of the $906 million in reparations received from Germany for Israel when the U.S. forgave war debts due us. And the closure of the Suez Canal is costing the U.S. and the free world $3.4 billion yearly."

Alfred M. Lilienthal, the author of this page, closed the article: "Let your voice be heard by those who are making the country's foreign policy . . ."

59 The Gnostic Catholic Church — the Templar Order (Tempel Ritter) — the Johannite Order — the Order of the knight of the holy Sepulcher — the Secret Church of the holy Grail — the Order of the holy Vault of Enoch — the Swendenborg Ritus of Masonry — the Martinist Order — the Sat Bahai Order.

dency on foreign countries, which the known Grand Lodges in Germany seem to believe they must do. The previously mentioned secret organizations, however, shrowded themselves in still more impentrable darkness, so as to be easily available for direct order-reception and order-transmittance, for spying on other Lodges, also in certain cases, to outflank the official Lodge-management. Members of this occult society were also seated in "righteous" and "perfect" Grand Lodges of Germany. Everything is linked closely together to assure realization of designs intended by the "Invisible Fathers."

After the (first) World-War, there appeared numerous other "secret societies" amidst the German people, closely linked to the above mentioned occult Lodges or stemming directly from them, pretending to battle against Freemasonry, and in their ranks were great numbers of other social gatherings, which allegedly made it their business to cultivate German customs (Deutschtum), but were actually doing nothing else than to harness the healthy diligence of the German people for the service of Jehovah, while stupefying and dullifying their adherents occultly into unconditional obedience.

Such secret societies, for instance the "Order" for which Br. Koethner had to give the foundation, put the members fully under the occult influence, eliminating in them any independent thought and judgement, and through Satanism and Black Magic, turning them into willingly obliging tools for Jehovah.

The New Buddhistic movement, with its illusions and happiness teachings, reaches deeper and deeper into the people. From these organizations and other such influences, are the people theosophically, anthroposophically, psycho-analytically and pansophistically affected, as also through life-reform teachings, astrology, etc. My wife (Dr. Mathilde Ludendorff) has amply described the terrible efficacy of occultism and all its various degenerating forms in her book: "Induziertes Irresein durch Occultlehren" (Induced Insanity through Occult Teachings).

Thus, again, is everything closely interwoven for the service of Yahweh.

Judaism itself originally needed no such rallying into special secret organizations; the "Invisible Fathers" were sufficiently gratified to get only the Goyim people into their hands with the help of such secret Orders. They kept the Jewish blood-bondage, the entire Jewdom, closely together through the superior rabbinate by means of the Tora and the Talmud, and their own justiciary, regarding life and death; influencing their people through the Cabala, which is especially suited to control this superstitious and demon-fearing people.

But after the "Emancipation" of the Jews, their unity became lax. The secret judicial power of the Superior Rabbinate gradually lost its intimidating fearfulness for many Jews. It then became necessary to take hold again of the deserters, through Jewish Secret Orders and other Jewish organizations, quite similar to those for the Goyim nations. Thus appeared the B'nai B'rith Order in 1842. Other organizations also appeared, for instance, in France the Alliance Israelite Universelle, which later invaded also Germany, where the daily newspaper "Berliner Tageblatt" propagandized its politics.

"Ethnic" organizations for Judah were established in which Eastern Jews were predominently present. An ideally colored Zionism was called to life directed according to the "Invisible Fathers," and when under Herzel it had become sufficiently powerful, the brutally imperialistic and politically radical Secret Order B'ne Mosche was founded by Asher Ginsberg, suited to the progressively growing power-position of the "Chosen People." All these organizations worked closely together despite the occasional frictions between them.

Amazed, the still independently thinking person will ask: How is it possible that these poison-mixers, that the recipes for the production of these poisons, the poison-brewing itself, and the effect of these poisons have remained unrecognized for so long a time? Like the "Invisible Fathers," also their subordinated accomplices keep themselves tarned. In many occult Leagues they do not even know each other, and are in contact only with a Superior, whose name they usually never come to know. Neither do they know their reciprocal duties, even though all of them lead to the same goal, but are allowed to know only that which is absolutely necessary to know for the accomplishment of the task demanded; and they are also obliged to keep silence among themselves. Furthermore, that also among Jews are "Not-Initiated" Jews behind whom are hiding the "Initiated" Jews.

Recognizing fully the initiated Jew and his manner of "working" is for the Germans and other non-Jews exceedingly difficult, because they cannot fathom how different the Jewish world-conception and morality is from their own. The "initiated" Jew considers deceit, plundering, murder and war-mongering against non-Jews to be his duty when it serves Yahweh's goals for world-rule, and he feels pride when executing Yahweh's commandments of Tora and Talmud. For him, these are "morally justified." Only then he has a "good conscience" when he conscientiously fulfills such services for Yahweh.

Whereas all non-Jews—provided they are not high-graded Brethren or occult Satanists—would feel themselves guilt-stricken criminals when committing such misdeeds, the initiated Jews walk among Goyims with the self-righteous complacency of the "Chosen People," as "God's Children" because of just such misdeeds. The Goy, therefore, does not suspect him of any crimes against his host-nation. The moral thought-world of these initiated Jews is therefore entirely different from our own.

In the same thought-world of the initiated Jew live and work also those of all camps who have been drilled according to his will-direction. Especially difficult it is for the Profane to recognize such haughtily acting Brother, whose drill consists first of all to inoculate him with such conception-world, and such conscience. With exactly the same puffed-up honorability do these Brethren behave themselves among the Profanes of all nations, even though they commit the very same crimes as do the Jews, and that even against their very own blood-brothers, who are not able—as are the Jews—to perceive them by their racial characteristics.

Committing such crimes necessarily results in the destruction of all our morals.

"Let us therefore not grow weary to demoralize the people," is the frightful parole of the "Invisible Fathers" and their co-workers within Freemasonry. It affects first of all the Brethren themselves.

For further deception, they also tarn themselves in their speech as do the criminals, and experience cynical pleasure to hide a secret behind eloquently sounding phrases. But the actual knowledge of this secret they allow only to themselves and to a few who are chained by crimes. The "Augur's" smile completes their speech.

We are familiar with such words and their meanings through the political events of recent years. Thus for instance:

"Wiedergutmachen" (for "reparation")—means draining the blood from the German people to exhaustion through (endless) payments to Jews.

"Polish Corridor"—the robbery of almost all of West Prussia on both sides of the River Weichsel (Vistula), which requires a 5-hour train trip when passing over Thorn.

"Arbitrary Power"—("Willkürliche Macht"), of which Brother Woodrow Wilson speaks, is a State-power with its own authority, and which did not bow to Jewish tyranny. This through elimination of its Monarchy.

"Wilson's renowned 14 *(!) Points"* and his other "Points" reveal such gangster-speech. It stems from the "Lodge Jargon."

Here I have applied only a few such uses. After these examples of time-bound occurrences, I shall now quote such generally used freemasonic speech which clarify further the battle-tactics and characteristic mannerism of high-grade Freemasons.

"Wohltat," "Wohltun," that is charitable deeds, is a name for any criminal deed, especially any war, any revolutionary mass-murder or single murder committed for the realization of the messianic empire. For this reason, the Lyonese Lodge, which led to the French Revolution and therewith the mass-murder of the blood aristocracy of France, called itself "Ritter der Wohltätigkeit" (Benevolent Knights).

"Vorsichtig sein" (to be careful)—means to think ahead who might be endangering the messianic goals, in order to then defame him in the nick of time, thus "removing the stone in their path." The Illuminati have therefore given orders that every important personality who could at one time or another—as writer or statesman—because of his exceptional capacity become dangerous to them must be watched early enough and be worked upon, but if he be unwilling to subordinate himself, he must be immediately

defamed," that is, through slandering him, thus making him "impossible." Soviet Jews are in secret Lodges admonished to be "vorsichtig" (careful) and to kill all those early enough who might later become dangerous, and thereby ousting any sentiment of compassion.

"Barmherzigkeit" (compassion)—means for the honor of Yahweh, and in a manner that is useful to him and his goals, to give "Almosen" (charity) from the treasures stolen from the Goyim to those that were robbed, so as to protectively tarnish Judaism and Freemasonry with the veil of charitableness.

"Wahrheit" (truth)—means "Gerechtigkeit" (justice), but this to them means all that which serves the Jewish law (of Moses), and which removes all unpleasant after-effects of crimes committed by Freemasonry and Jews.

"Menschenveredlung" (human ennoblement) means the demoralization of Goyims and their compliance to willingly partake in the Jewish goals against people of their own kind.

"Menschenziele" (human goals)—*goals for tolerance and Brotherliness, for humanity*—means to deaden in the nations every racial, kindred, and every family-feeling, every race-consciousness, every national independence and every will for freedom in other races, thus transforming them into a defenseless human mixture which willingly bows to the Jewish people, where everything else governs but Brotherliness and Humanity, only will-breaking, tyrannical force.

Similar it is with the conception of "pacifism"; it leads over the massacre of nations on to the disarmament of races under the supervision of an executive power under the command of Yahweh.

"Freedom"—means the unrestrained, unscrupulous and unlimited tyranny of Levite priests, the all-excluding privilege to do all that which Yahwistic greed for power dictates.

"Equality"—means the indiscriminate, unprivileged and universally uniform enslavement of all Goyims under the personal rulership of a people wanting to enforce the Messianic Empire.

"Political Drivings" is termed, when referring to a Goy who works for the well-being of his Goyim State. But as the Jew and the Freemason may only concern himself for the benefit of the Jewish World-State, all his deeds, according to this secret speech, do not carry the concept of "Politics." Thus, they are not politicizing when serving their goals, not any more than happened in the Old German Army, where "no political" activities took place, when it was fatherlandish and monarchical. For Jews and artificial Jews, it is equally a foregone conclusion to fulfill Yahweh's commandments and to subjugate humanity under these commandments and goals, and that the "man with the lionskin," the field-general may conduct war for the benefit of Yahweh, but must never have anything to do with the word "politics" in the sense of working for the benefit of his own people. Should such work actually be done, then is this thought by Jews

and their enslaved non-Jews as "bad politics," and he who dedicates himself to his people is called "a bad politician."

We now know what it means when an initiated Brother of the Red Scottish- and Black Lodges claims that he "does not concern himself with politics," and what it means when a Johannis Brother asserts the same. The Johannis Brother must be hindered to act independently for his own State, as this may not always be suitable for Yahweh's building-plans. To muster him directly into the service for Yahweh, can not yet be ventured—thus he is taught: We do not dabble in politics! But if an initiated Scotch Brother tells us that he "does not politicize," he means just that in a secret sense and is thereby intimating that all his secret and public interventions into the life of the State of his blood-Brother is done only for the establishment of the Jewish World-Government and has therefore nothing to do with "politics."

"No political driving" is sometimes also substituted in the Black Lodges for "high political activities." This expression carries the same connotation as the one given above.

We now also understand the double meaning of the words spoken during the decisions taken in the year 1876 at the Grand-Lodge meeting:

"Freemasons are obliged to practice the freemasonic principles in life."

These "activities" vary, according to who is committing them, the Johannis proletariat or the enlightened ("wissenden") Scottish Brethren.

We understand the double meaning now of Article 2 in the "Alten Pflichten" (ancient duties):

> The Freemason must be a "peace-willing subject to the civil authorities" . . . But should he revolt against the State, he will, nevertheless, not be ousted from the Lodge, although the loyal fellow-Brethren must and should disavow his revolt, so that the then present government has no reason to be suspicious or to harbor political"—according to another translation—"stately envy."

These last words are terrifically meaningful, the "disavowal" follows only when necessary. Political or stately envy, moreover, can a "presently-ruling" government have only against a power or a secret State within the State.

But Freemasonry does even more: Freemasonry does not consider "felony and revolt" to be a masonic offense, as "no politics" are allowed within Freemasonry, and does not subject them to masonic punishments. High-graded Br. Mackay, one of the most renowned English-American Lodge-writers, stresses in his Handbook of Masonic "Rights" that this "Juristic Maxime"—namely the protection which Freemasonry grants in cases of "felony and revolt"—is sanctioned explicitly in the mentioned article regarding the "Ancient Duties." And he adds:

> "The wisdom of this decision becomes self-evident when considering that, if high treason and revolt were a masonic offense, almost all

Freemasons of the New English Colony would, in 1776, have been thrown out from the Masonic Order, and that all Lodge-Patents issued by the Grand Lodges in the revolting Colonies would have lost their validity."

But Freemasonry is not satisfied to merely disregard treason and revolt. Both offenses are a *"Citizen's Duty."*

The "People" or the "Nation" of Masons are thus totally all Jews and artificial Jews, their "ancestors" are the Brethren of older generations, and each Mason is himself a "Son" of Noah, or of the widow from the Jewish tribe of Naphtali, as a high-grade Mason, he originated from the Tribe of Judah.

"Dass das menschliche Geschlecht
eine Bruderkette werde,
Teilend Wahrheit, Licht und Recht."

(That the human generation
one great Brother-chain become,
sharing Truth and Light and Right.)

So the verse, picturing such "Volk" and such "Nation" within Freemasonry.

The "Fatherland" of the Freemason is spanning likewise across the entire earth.

That is the Mason's Fatherland,
Where one is known by touch of hand,
Is known by symbol or by word,
In East and West, in South and North,
And endless snow the mounts adorn,
As far as God his heaven spanned,
So far does reach our Fatherland.

(Das ist des Maurers Vaterland,
Wo man sich kennt am Druck der Hand,
Sich kennt am Zeichen und am Wort,
In Ost und West, in Süd und Nord,
Wo ew'ger Schnee die Berge schmückt,
So weit Gott seinen Himmel spannt
Reicht unser grosses Vaterland.)

With other words: It is the World-Empire for which the Jew is striving. But this World-Empire is bound for the Jew and for the artificial Jew to the "Homeland" Palestine; for this self-same high-graded Freemason, when questioned about his Fatherland, answers according to French sources:

"My Fatherland is called Judea."

The Fatherland of Jews and artificial Jews is the World-Empire, which is locally anchored to Palestine. The Jews want to own a native home, but simultaneously rule also over all other countries. When several years after the First World War Freemason Brethren in Germany began to speak with pious eyebrow raising of a "German" Fatherland, they could now do so, because the once unfettered Fatherland has since become a part of the Jewish "Fatherland," and is today (1927) governed by Jews. Formerly, the "German Fatherland" and the "Jewish Fatherland" were excluding each other reciprocally, the Brethren in Germany therefore spoke before this World War only of the "Fatherland," while thereby thinking of the "Mason's Fatherland" mentioned in the preceding strophic verse. These very same Brethren in Germany can today call themselves "German-fatherlandish" without thereby offending their Jewish Masters, because Germany was merged into the Jewish "Fatherland"!

The Fatherland of Jews and artificial Jews, that is, their "Great Fatherland" remains to be the Jewish World Empire.

Thus is the *"Citizen's Duty"* of the Freemason bound first of all to the Jewish-controlled Brother-chain and to its World-Empire, the "Great Fatherland." As the Jewish people, because of the oddity of their own "Fatherland," and as the only people on earth who actually carry a double nationality, the Jewish one for Palestine and the one for the State in which the Jew happens to live, whereby of course the Jewish nationality is always superimposed upon the other; so also is the "Citizen's Duty" of the Freemason a double one, which first of all he owes to the Jewish World-Empire; this Citizen's duty is also superimposed to the "Citizen's Duty" he owes to the particular State and to the people who happen to be the blood-brothers of the Freemason.

And now we come to comprehend the words from the Freemason's Chronicle of 1875:

> "If we would claim that Freemasons may under no condition take up arms against a bad government, we would condemn them in certain cases to thereby violate their highest and holiest brotherly duty. Rebellion is in certain cases a sacred duty . . . The loyalty to freedom" —for the unrestrained freedom of Levite priests, for instance—"such work in certain cases demands that all other considerations be pushed into the background."

Any State-authority which does not suffer such "loyalty for freedom" when detrimental to its very existence is, of course, "despotic" or "tyrannical," and it would naturally also be a free-masonic "Citizen's Duty" to overthrow such "despotism" and such "tyranny." The just mentioned Lodge-paper writes further:

> "A freemason, imbued with lofty ideals, can, without committing an injustice, strike a daring blow against tyranny, and can join others in order to counter unbearable grievances through means which otherwise would be objectionable"—grievances here means existence of ethnic State authority—"History relates many such cases of freemasonic intervention."

It is not always a question of "revolt" in open battle against the "authority." Authority must be undermined as such with all possible means and in all realms. The German Freemason Findel writes in 1885 regarding this "Citizen's Duty" of Brethren in the realm of education, the fulfillment of which has, of course "nothing to do with politics-driving":

> "Every Freemason, not bitten with blindness, will soon discover what our painstaking work must strive for, namely, the destruction of the authority-principle still prevalent in the realm of Education and the schools of our people."

That Goy who is not willing to suffer Jewish rulership and finds no justification for such activities which aim to destroy his people, who even dares to counter such fearful destiny threatening the Goyim people, is "scorning Yahweh," is "interfering with his World-Order." The rejecter is called the "attacker," and "oppressor," it matters not whether it be an individual person like myself or an entire nation. But those who "paralyze" such liberating deeds of individuals—this means to "heal his body and soul"—who hand ethnical nations over to a so-called democracy or even to a dictatorship of the proletariat, are called "Liberators" and "Sages." Those Jews who are striving for world-rulership are always those who feel themselves "oppressed" because unable to follow Yahweh's commands.

And thus is Germany also named the "attacker" who caused the World-War, therefore must this lie never be discovered.

Using such cunning secret speech, the secret World-conspirator-bands are lulled into the allusion that their crimes are but innocent "battles of defense," and Goyim nations imitate their prayers more than often.

But despite such "good conscience" born through deception and Talmudic morality, these world-conspirators and their accomplices are shaking with fear that their crimes will be discovered, that their deeds will not succeed and may lead to Goyim retaliation. Fearing thus, they are driven again into cabalistic superstition. It is to save them from failure and especially from punishment.

This brief description of higher freemasonic grades, their occult co-conspirators and their Jewish Masters, as also concerning their world of thought and manner of battling, must suffice.

V. *IN LIEU OF SOLOMON'S TEMPLE, THE "GERMAN DOME"*

In April 1933, the Grand Lodges of Germany subjected themselves willingly and unwillingly to the pressure of the National Socialist dictatorship; willingly because hoping thereby to evade threatening destruction due to my disclosures, a destruction which could easily have become a lasting one already today, had the National Socialist dictators aided me energetically through appropriate measures in my efforts to enlighten the people; unwillingly followed the Grand Lodges these demands because they are under pressure to seek contact with movements which heretofore they had rejected. But they are more and more inclined to follow, because they clearly perceive that, although they must relinquish some, their basic foundations would remain untouched.

At this hour of my writing, May 1933, the situation is not clear. Most of Germany's Grand Lodges wrap themselves into the cloak of other Secret Societies which have not yet—at least publicly—been prohibited by the National Socialist dictators, but which have the same goals as Freemasons, and which I have already previously mentioned in Section IV. They identify themselves with the nameless "Order" which, entirely occult in its teaching and closely related to the Memphis- and Misraim Order, replaces Yahweh or the Great Architect of all the worlds of Freemasonry with the *"best and greatest God"—Deus Optimus Maximus.* They remain servants of the ruling God who demands blind obedience, for whom now no longer Solomon's Temple is to be erected, but the godlike D.O.M. (Deus Optimus Maximus).

From this godlike D.O.M. has now originated the "Deutsche Dom," as it is known that the word "deutsch" in occult translation is identified with godliness, and that the initial letters of the word Deus Optimus Maximus constitute the word "Dom." Thus it became possible to tarnish Solomon's Temple into a "German Dome."

This "best" and "greatest God" is completely cabalistic. He is also referred to as "highest" or even "highest will," so as to further and more successfully tarn Yahweh. We read in Br. Koethner's "Hermetic Letters":

> "Thy will be done in heaven, so also on earth—whose 'highest will' is 'highest order'—revelation—but the 'highest order' is the Urlicht-order (5), and the highest is the Urlicht (primal light). Therefore does the highest goal of the Order (10) signify the fulfillment of the 'highest will'. The 'highest will', however, is fully included in the words: 'As in heaven, so on earth' . . . The initiated of ancient times say the same, so Hermes Trismegistus."

The reader must have noticed first of all that the numbers 10 and 5 are here included. These are known to be cabalistic number values for the two first consonants, J and H, of the word Jahweh (Yahweh). Already this merely external form shows the cabalistic unification of the "highest goal" of the Order with Jahweh, and this is to occult believers significantly important. It is assumed that the reader has enough Bible-knowledge to discover for himself this characteristic conformity of the "highest" with the characterization of Jahweh. Moreover, the "German Dome-Builders" will again quickly be connected with the "Egyptian Mysteries," here with the mysteries of Hermes Trismegistus, whereas also the "mysteries" of Freemasons with their hieroglyphs are supposed to be of Egyptian origin. The "German dome-builders" now stem from the same source as did the builders of Solomon's Temple.

The Memphis- and Misraim-Order mentioned in Section IV "works" likewise with "Hermetic" Art. The connections of this freemasonic Grand-Lodge with the "Order" are therefore highly significant. The "Order" otherwise also points to similarities with the Rosicrucian Order, and in other respects also with Gnosticism. All soul- and character-destroying elements are here brewed together into a terrible mixture. Freemasons thus also find much with which they are already acquainted.

In order to now also facilitate for Freemasons this conversion, this cabalistic symbolism, which they had taken over from Jews even though they recognized the Egyptian origin, was quickly turned into an Arian mode of thinking. This is done extremely simple. Others have thereby already done the preliminary work. We read in the printed lecture by Br. Benkmann of Zoppot: *"From Ludendorff over Dr. Koethner to the German Freemasonry and on to the National Christian Order of Frederick the Great"*:

> "that the Jews during the Babylonian captivity became acquainted with the traditions of the Arian Sumerians. They, the Jews, claimed that the Sumerian racial history, their writings, word and meaning were their own, which illustrates that the entire Mosaic legislature, the flame-script—Hebrew itself—were based on Arian fundamentals, and therefore on our own heritage.
>
> At any rate, the much slandered books of the Cabala and Taro, the oldest book on earth, are writings from which emanate Arian wisdom. Based on such foundation, not even the distortion of the orally transmitted tradition through Jews over many centuries can shake this fact away. But those who are appointed should be spurred on to investigate what has been half lost and distorted in the Cabala, in order to newly recover its original Arian form, friend and foe should take this key to unlock the door behind which they would find themselves."

As such Arian "Urform" we connect the circle, that is, the Sun-disk. But this Sun-disk contains a point in the middle, and this Sun-disk with a point suddenly represents the cabalistic Yahweh and the world. From this point, too, now emanate towards the circle rectangularly, one above the other, "power-rays," whose intersection points with the circle show a square when these "intersection points are joined with each other. And thus appears again the Freemason square, in short, the relationship with Judaism, that is Yahweh, has been re-established. This example of symbolism ought to suffice.

Yes, they go even further to accommodate German sensitivity. And if all the Jewish symbols have already become "antedated" and Arian, why should this not also happen with the God of the Christians, Christ, even if Christ plays no role whatever in Freemasonry, as I have proved; but all ways and means are justified if Germans can hereby be tied still more securely to Yahweh. And thus is Christ "equated" with a German God-configuration, and a Christus prior to Christus appears, who is being sent again and again to earth by Yahweh for the salvation of mankind, pictured increasingly sharper as "the God" so as to identify him simultaneously more and more with Jahweh. Such endeavors are not even new. They are rooted in Gnosticism, which Arthur Drews calls an oriently mixed religion, from which Christianity originated in the first place. (Arthur Drews: "Die Entstehung des Christentums aus dem Gnostizismus," 1924, Publisher Eugen Diederich, Jena.) Gnosticism originated long before our era, and Judaism stood as Godfather at its cradle and is securely anchored in it.

Not merely to deceive the German people, of course, was this Christus before Christus taken outwardly from Gnosticism, but much more important for the nature of the secret societies was also the outrageous interpretation of horrible perversities. Through these, the initiated members of Br. Koethner's "Order" are to be enslaved with occult hallucinations into the "Black Magi," and thus work themselves up to the "White" one; whereby so much "Dreck am Stecken" (filth) would cling to them that the satanical Black Magicians remained hung to the extortion-rope of the "Invisible Fathers," thus all the more obeying Jahweh's orders, which these "Invisible Fathers" allegedly convey.

This Order demands, as I have verified in "Ludendorff's Volkswarte," still stricter obedience, still sharper silence than does Freemasonry, and makes its members even more anxious to obey "Yahweh's directions" like Order-Automatons (Befehlsautomaten) than is customary in the Freemason organization. Freemasons, therefore, who now are helping to build the "German Dome" instead of Solomon's Temple, are actually much more dangerous than heretofore.

The "equalization" of hitherto existing Grand Lodges with Brother Koethner's nameless "Order" is at this time (1927) not yet concluded.

The lecture-theme of Br. Benkmann of Zoppot, however, shows clearly the road which Freemasonry has taken. It is as such also logically consistent. The more the racial heritage within the individual human awakens, the sharper it must be banned through occult stupefaction, so as to again whip racially conscious Germans into the service of Yahweh, who knows just one law: Rulership for the Chosen Jewish People over nations deprived of their own characteristic nature.

A goal for which Christianity is the propaganda teaching, together with all other secret societies of Jewish and Christian origin.

The Grosse Landesloge of Freemasons in Germany has now become the "Orden der Tempelherren." In a public declaration we read that this change of name took place:

"In order to return to the old tradition relinquished in the 18th century."

Herewith the Grosse Landesloge of Freemasons in Germany admits first of all that all this ado about Freemasonry having originated from German Freemason-Guilds, and that the Freemason apron represents the apron of the working mason, is a calculated lie. As is well known, the Order of the Tempelherren was dissolved in 1313 by King Philipp IV and Pope Clemens V, and the Grandmaster Molay and other Order-members were burned on the stake because the Order practiced Satanism with its repulsive perversities taken over from Gnosticism, that is, its Ritual and cult were scorning Christian views, especially the Virgin Mary, and were steeped in repulsive obscenities. The name of the Order already reveals that it stands in the service of Solomon's Temple, there is no other Temple in the Christian religion. The present German-Christian Order of Tempelherren, too, subjects itself now through its name to this service, as it consciously takes up the once relinquished tradition. As this Order sanctions cabalistic views, the connections with Judaism are obvious. That Mosaic Jews are denied admittance means nothing. The admittance of baptized Jews is allowed. But apart from this, it makes no difference whether a Jew may become an "official" member or not, what counts is the spirit emanating from the Order, and that happens to be the spirit which was also so characteristic to the (former) Order of the Tempelherren (1313).[60]

From the
"Grosse Nationale Mutterloge zu den drei Weltkugeln"
has now developed the
"National Christian Order Frederick the Great."
How this "equalization" is conceived can be gather from the following letter from one of the Daughter-Lodges:

"National Christian Order Frederick the Great"
"St. Johannis-Lodge Charlotte zu den drei Nelken"

Order . . . Meiningen
Now: National Christian Order Frederick the Great
Ordensgruppe Meiningen
Meiningen,
April 20, 1933
Dear Br.

On Wednesday, the 12th of this month, a Master-meeting took place, to which almost all the Brethren living in Meiningen appeared. The meeting was of special interest because of the treatment given some occurrences which happened a few days ago. On the same day (12th of this month), a letter was received from Berlin with the following information from the German Bundes-Directorium. On Friday, April 7th, the Landes-Grandmaster of the hitherto Grosse Landesloge of Freemasons in Germany had a discussion with Minister Göring, during which, according to reports from Br. von Heeringen (G.L.L.), the Minister made the following statement: *"In a National State of Fascist configuration is no room for Freemasons."* The Gr. Landesloge has deducted from this declaration that it has ceased to exist, and would henceforth continue under the name "Deutsch-Christlicher Orden der Tempelherren" (German Christian Order of the Temple-Masters). This would result in the demand to discontinue all connections with other freemasonic Lodges, therefore also with the Grosse Nationale Mutter Loge. It is regrettable that the Grand-Master of the Grosse Landesloge did not immediately report this conversation, which he had alone with Minister Göring, to our Bundes-Directorium, robbing thus our Grand-Master of the possibility to discuss this important question on Sunday, 9th of this month, during the special yearly meeting in Berlin.

Regarding the national-socialistic demands, the Bundes-Directorium writes: We know that the National Socialists raise the following demands:

1. Disappearance of all words "Freemason" and "Lodge,"
2. Disconnection with all international relations,

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[60] In the Order-leaflet of the German-Christian Order of January 1933, which I am receiving for my correction-reading, the Order of the "Tempelherren" upholds Herman Wirth, the proclaimer of the Arian Chistus before Christ, even though it is a genuflection for the Jewish "Jesus."

3. Basic issue: All members must be German-born,

4. Discontinuation of secrecy and Old-testamental components in our Ritual.

Our Brethren know that there are no international ties for us, and that the German origin is obligatory with us, so that point 2 and 3 of these demands do not concern us. The one demand has our Lodge already fulfilled through the decision to change the whole name of our Lodge to:

"National Christian Order Frederick the Great."

The individual Johannis Lodges now carry the name "Ordens-Gruppe" . . . A suitable reconstruction of the Statutes regarding point 4 will be at hand the next few days. The letter of April 11 states further, that a discussion had been arranged with a National-Socialistic leader to take place within a few days, and that the Grosse Landesloge zur Freundschaft is taking similar steps as we do. The Bundes-Directorium, now Grossordensrat (Grand Order-Council), has further pleaded, not to hold ritualistic work during 14 days, which induced the Master-meeting to decide that the Good Friday work should be omitted.

The mentioned discussion with a National-Socialistic leader has in the meantime taken place on Wednesday, the 12th of this month. Its main purpose was to find out whether a suppression of the Lodge or the succeeding Alliance was being planned. This does not seem to be so, according to reports of the Bundes-Directorium (Gross-Orientcouncil), otherwise the National Socialist authorized person with whom the discussion took place would have known of it. Herr Hitler, the Reichs-Chancellor, is supposed to have reserved, for himself, the decision regarding this Freemason question.

The Bundes-Directorium has informed the Reichs-Ministers Dr. Frick and Dr. Göbbels, as also the National-Socialist Worker's Party (N.S.A.P.) regarding our name-changing and inner reconstruction, and has instructed the Superior Order-Masters to inform the Brethren of the individual Order-groups in regular weekly meetings of all important decisions. We therefore beg all our Brethren to appear regularly every Saturday for the usual meetings in the Friendship Room, so as to keep in touch with all occurrences.

The Bundes-Directorium writes further: "The re-naming of our Grand Lodge with new names and a new constitution necessitates now immediate measures for our Daughter-Lodge as follows:

1. We are no longer Freemasons. This must be told to every outsider by every Order-Brother. We would like to add, so as not to allow the appearance of any false picture, that any explanation is to be linked to our German Christian Freemasonry, which has always been fatherlandish in the best sense of the word, and that the regrettable legally unprotected designations 'Freemasonry' and 'Lodge' were only cancelled to avoid confusion with the internationally directed groups who likewise call themselves 'Freemasons' and 'Lodges.'

2. The secret needs no longer to be guarded. Abandonment of the secret does not imply that outsiders may be indiscriminately included to work with us, but that first of all only authoritative Party- and State-functionaries may inspect our Rituals and participate in our work. Furthermore, we leave it to the discretion of our Order-Brethren how much of our customs they wish to convey to outsiders.

3. The changes in the Rituals of the first four steps consist temporarily in substituting some old-testamental significations with German words.

4. In the Master-legend, the word Temple' will be exchanged with 'German Dome,' and 'Hiram' with 'Master-builder.'

5. Works IV and up to VII can continue.

6. All Order-groups must immediately in the name of their Brethren discontinue their membership when still members of the German Freemason Verein.

Thus the communication of our Bundes-Directorium. We believe that all our Brethren can concur with the decisions taken. We hope and may also assume that the Reichs-Government will consent and accept our Order and will sanction our work in the proposed forms, thus granting us their protection. This must then also eliminate the restrictions of the NSDAP (National-Socialist German Worker Party) regarding Freemasonry and clear the way for those Brethren who wish to join it or any one of its alliances. We implore all our Brethren to remain true to our League also in its new configuration. Especially in our present time, more than ever before; it is the duty of each Brother to hold firmly together and actively cultivate our always practiced sentiments, to show the outside world that we are standing in the front lines with all those whose first concern is the well-being of the Fatherland, the well-being of the entire nation. We therefore are also depending on your support, and urgently request you to continue, as you have done before, to work in our chain for the moral renewal and reconstruction of our beloved Fatherland.

With true German brotherly greetings Your

(signed) Mohr, Superior Order Ober-Master

(signed) Kalbfleissen (?), Superior Order Secretary"

In a letter of the Grand National Mother-Lodge, point 3, it is explained more in detail; it states:

"The changes in the Rituals of the first steps consist temporarily in the cancellation of: Tubalcain, Shiboleth, and Acacia. The words Jakin, Boas, M.B., Jehovah are substituted until revoked with Light, Folk, He lives in the son, Belief (Glaube).[61]

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[61] M.B. means Mac Benaç, and this has always meant "he lives in the son." "Benacus, in Zoology, a genus of very large aquatic Hemiptera. See FISH KILLER." (Webster's Second Ed. 1947 J.E.K., Translator.)

The cipher 4 speaks correctly about "Solomon's Temple." The letter moreover contains also the points 7 and 8:

"7. We urgently request that the beloved Order-Masters or their representatives contact immediately the leading National-Socialist functionaries in their residing localities, in order to inform them through the enclosed letters that we no longer are *Freemasons*. To prove this *assertion*, we are sending those changed regulations as speedily as we can.

"8. We also beseech the Board of Directors of our local branch to examine the German nationality-root of its members in the sense desired by the National-Socialist German Workers Party (NSDAP)."

From this letter it can clearly be seen that this "Umschaltung," this sort of shifting as managed in Freemasonry is really not very effective and has yet far to go before becoming a real "German Dome"; nevertheless, it becomes obvious that for the true Freemason Brethren the already taken measures are quite significant, as they are aware that nothing can change the Ritual without fearing the collapse of their entire building. How the Grosse Nationale Mutterloge itself views this switch, this commutation, can be seen in cypher 7, where they speak of *assertion*, by no means of proof that the Order-members would no longer be Freemasons; from which the Freemason Brethren will deduct that they are just what they have been before: "waschechte" (genuinely true) Freemasons. We understand such Freemason jargon.

Fully in harmony with the three mentioned Grand Lodges, the other Grand-Lodges in Germany, too, have made the same switch.

Thus has the GRAND-LODGE "FOR FRIENDSHIP" turned into the "GERMAN-CHRISTIAN ORDER FOR FRIENDSHIP,"

the GROSSE LANDES-LOGE OF SAXONY into the GERMAN-CHRISTIAN ORDER OF SAXONY,

the DARMSTAEDTER GRAND-LODGE "FOR HARMONY" into the BROTHER-LEAGUE FOR HARMONY,

the GRAND-LODGE "ZUR SONNE" in Bayreuth has merged into the SOCIETY FOR GERMAN CULTURE, and

the EKLEKTISCHE MUTTERLOGE in Frankfurt A/M, now the WOLFSTEIG-GESELLSCHAFT (Wolfsteig Society).

Regarding the GRAND-LODGE IN HAMBURG, no information is available. The Grand Lodge "ZUR BRUDERKETTE" (Brother-chain) is to have merged into the German-Christian Order Saxony.

The *Humanitarian Grand-Lodges* were soon lawfully dissolved.

According to Radio- and Press-reports in Mitte Hartung 1934, the Old-Prussian Grand-Lodges, too, may no longer exist in the National State. On May 28, 1935, the Old-Prussian Lodges decided to disband themselves. This happened the following weeks. But let us not forget that lawful prohibition alone will never oust Freemasonry from the world.[62] In Austria and Russia, Freemasonry had been forbidden for more than 100 years, but has nevertheless helped to destroy these States. Only through enlightenment of the people regarding the pernicious activities of Freemasonry, yes, of all secret associations who bring occult stupidity to the people, can the people finally be freed from such abuses.

Freemasonry is only "officially" smothered in Germany. Freemasons live and are actively working, freemasonic reactions are felt everywhere. Their eyes are turned to the world-wide Brother-chain, to whom they give the great stress signal.

In most States, Freemasonry is thriving successfully and uses the Ritual as I have described it. Alongside of this, occultism reigns. But the people are beginning to see.

What I have stated in my books: *War Agitation and the Massacre of Nations* (Faber and Faber, London, Russel Square), *World-War threatening on German Soil* (Weltkrieg droht auf detuschem Boden), *Shameful Secrets in High Grades* (Schandliche Geheimnisse der Hochgrade), and what my wife has written: *Deception in Astrology* (Trug der Astrologie), *Induced Insanity through Occult Teachings* (Induziertes Irresein durch Occultlehren) will have eternal value. Even though the people think that they have overcome the dangers, they will be subjected for years to come to the same dangers. Again and again will race-destroying powers be anxious in striving to weaken the will of the people for self-preservation, nor will they shrink from using deceiving trickery for an alleged will for self-preservation, which however aims to further the will for self-destruction. German God-conception will prevent such dangers.

* * *

A final sentence from the Publisher in 1957, Franz von Bebenburg, Verlag Hohe Warte Pähl, Ober-Bayern Germany.

After the Second World War, all Freemasonic organizations have risen again in Germany. Again Freemasons moved into highest position in State and public life. This book, therefore, is today just as important as it had been 30 years ago.

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[62] See in our magazine "Am Heiligen Quell Deutscher Kraft," Folge 9, 1935-36, my article: "Hilfsgemeinschaft in Sterbefallen" (Help-participation in death cases). There I have shown how Freemasonry, despite all lawful suppression, continues to give such unwanted community help.

QUELLENNACHWEIS
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